A SINFVLL Mans Solace:

Most sweete and comfortable, for the sicke and sorowful Soule:

Contrived into seuen seuerall Daies Conference, betweene [illegible] and a careleſſe Sinner:

wherin, euerie man, from the highest, to the lowest: from the Richest, to the poorest: and aboue all, the sorowfull Sinner: maye take such sweet repaste of Resolution, to amendment of lyfe, and confirmation of Fayth: that (in respect of the Heauenlie Solace, therin faythfully remembred:) all the pompes and pleasures of this wicked worlde, shall be plainely perceiued to be meere miserie.

Written, by IOHN NORDEN.

IOHN. 6.

Hec est voluntas Patris mei, qui misit me, vt omnis qui videt filium & credit in eum, habeat vitam eternam, & ego resuscitabo eum in nouissimo die.

¶ Printed at London by Richard Iones. 1585.

To the right honorable, Sir Edmund Anderson, Knight, Lord chiefe Iustice of the Common Plees: Iohn Norden, wisheth continuance of health, encreasse of Gods gifts here, and after this life, eternall felicitie.

ALthough (Right honorable, my very good Lord) tender yeeres & slender capacitie, doe hold backe my willing minde from executing and performing that shew of zeale towards you, that my duetifull affection could gladly affoorde. I here, humbly craue your patient acceptaunce of this my poore Mite, wherin resteth a Million of duetifull endeuours, if knowledge were according to my addressed willingnesse of minde, to make my duetie truly knowen vnto you: but that I account my selfe (and not vnworthilie) among the poorest, with the simplest,

and of the yongeſt, of thoſe of my profeſsion in that place: and yet as a chicken vnder the wings of your Lordſhips fauour, I reſt in hope of defence, frō the ſcarring practiſes of ſuch, as (deſeruedly or vndeſeruedly) make profers and manifeſt meanes to bereaue the credite of all and ſome of thoſe that are or ſhould be, as I (for functions ſake) deſire to bee: namely, as one able to execute, & with truth to proſecute our vocation, the office of Attorneis: which office, as it hath and ought to be of credite, ſo ought it to be executed with honeſty and trueth (as it is not vnknowen to too many of vs) is growen into contempt of many. In reſpect (I thinke) of the ignoraunce that the rudeſt ſort are blinded with, that they ſee not their owne eaſe and benefite, ſlaundering the honeſt minded for the misbehauiour of the vnſatiable, and vnhoneſt dealers ſakes. But right honorable, omitting that, it reſteth to craue humble pardon for my preſumptuous audacitie, wherein as a poore Cobler, I preſume to ſhew my ſelfe as it were readie

die

die to take a penſell in hand to frame a goodly whole and perfect picture, whē (in deede) I know not how to caſt the proportion of the very ſhooe it ſelfe: yet (alwayes hoping pardon) hauing by experience, a certaine ſparke and feeling of ſundry extraordinary and approued errours, manifeſt, reſting and daily encreaſing, among the loweſt, as (alſo) among thoſe of higher calling and countenaunce: I preſumed vpon my ſlender learning, to make a ſhew of the erroneous and peruerſe conceit, that a man of theſe our dayes, in the time of the cleare light, was ſo beſotted in the miſte of the voluptuous cares of this cankered world, that he could not ſee the way to trueth, but betooke himſelfe, to the way of ſinfull ſecuritie, a man yet breathing, whoſe reformatiō I heartily wiſh: And (to the end) that by his folly, other may learne wiſedome, and that by his reformation, other may bee reformed: I haue attributed vnto this poore piece of worke (of mine) the Title of, A Sinfull Mans Solace: for that it is comfor-

table

table to all men, and hurtfull to none: I haue contriued it into seuen seuerall dayes conference, betweene Christ and a Sinner: Wherein it may appeare, that as the mindes of men being euill, the dayes dangerous, and good endeuours, rare and seldome: So is our Heauenly Solace, our Mediatour Christ, the readier, through his grace, to redresse the one, and to stirre vp the other: wherein his willingnes, and care of our saluatiõ, his mercy and fauour shewed, and our peruersitie and weakenes, laid open, and Sathan vanquished: Which (right honorable) I haue endeuored to set downe (according to the trueth) as well, for mine owne priuate comfort, as for the commoditie that others may reape of the same: Although) perchance) it may be obiected against me, that I am of an other profession, vnlerned, without experience, a greene head, & of no iudgement; I yeeld me guilty of all: onely, my profession, as a Christian, I stand to defend: though not a professed Diuine, but a poore Punie, that is willing to be

instructed

inſtructed of the more learned and godly diuines: preſuming herein, to make trial, whither it wil winne me condemnation or good liking: praiſe or diſpraiſe: fauour, or ill will: But being ſo reſolued of your (good Lordſhips) good liking of the thing, tending to a good purpoſe: though not ſo pithily and exactly handled, as beſeemed this piece of work: I reſt ſo much the more, in hope, that your fauour, will breed other mens good affection, to this trauaile: tending to the good of all men, and to the hinderãce of none: We wander (right honorable) in a wildernes of euils: we are beſet with many dangers, familiar and houſhold perils and annoiances, which breed in our boſomes, not ſeene, not heard, not felt, nor vnderſtood: by reaſon, that naturall inclinatiõ to euil, doth blind our eies, & dull our ſences, in ſuch ſort, as neither, vertue, trueth nor grace, can take any place in vs, but is repulſed by the hand of ſinne and Sathan ruleth in our hearts, and poiſoneth all our deſires, ſtirring vs vp to all miſchiefes:

hardning ſo our heartes, that we, very ſeldome, reforme our liues: nor althogh we be (daily) called to vnfained repentance, like vntamed coltes, too well fed, that know neither maſter, want, or wo: we run (headlong) after the fleſhly motions of our vnſtaied will, worſe then the ſilly birds of the ayre, the beaſts or wormes of the earth: who know their times and ſeaſons, and keepe the law of their natural cuſtome, as ancient writers doe reporte, that the Storke by the Skyes, knoweth thé time and ſeaſon of the yeare, the Crane, the Turtledoue, and diuers other birdes, beaſtes, and wormes, by their comming and departure, doe argue that they haue a certayn knowledg, that it is not alwayes Summer nor alwayes Winter: and according to the time they labour, they reſt, they come, they goe, they faſt and feed: and therfore doth the Ant, as the leaſt among the reſt, gather in the Summer, to ſupply his want in the Winter.

By the due cou r ſe of which ſillie and vnreaſonable Creatures, maye Man

feele,

feele and vnderſtand his owne imperfection and weakenes, who being ordayned from the beginning, Supreame gouernour (as it were of all the reſt of Gods creatures, in reſpect of the giftes of reaſon, and wiſdome,) whereby he ought to direct his way to the prayſe of God, by his ſincere and godly lyfe, talleth into diuers, and ſundry noyſome and vndecent conceites, ſinfull motions, and vngodly deuices, whereby to winne vnto himſelfe here, that, that ſhall be to him in the time to come, a meere impediment and ſtay of his entraunce into eternal ioyes, which earthly eyes can not ſee, neither can the mindes of mortall men conceaue: for that naturall reaſon draweth from the true ſence of ſpirituall motions, vnto vnſeemely attempts, to follow vice, with gredines, lyke vnto the brute beaſtes; whome no ſtayed counſaile dooth gouerne, but euen the meere naturall motions, whereunto it is incident for them to yeeld: wherin, if men ſhowe themſelues lyke brutiſh, to yeeld and

giue their rash consents to euery fleshly motion, It may well be sayd of them, which the Poet Iuuenall sayth:

Demens, heu nimium demens, qui cum similis Diis,
Esse queat ratione vtens, vestigia mauult,
Sectari pecudum, veneri veneriſque, sodali,
Ventri indulgẽdo, & turpiſſima queque ſequẽdo.

They are mad, yea too too mad, that where (in respect of knowledge) they might be as Gods, they will rather choose, through the looseness of their liues, and careleſſe comming forward in vertue, to giue themselues ouer to follow (as it were the steps of brute beastes, in all kinde of filthines, then imitating the godly liues of good men, & counsaile of Christ, to purchase the crowne of eternall blisse: And that by coruption of nature, whereby they repose their affections in vanities: accompting that true felicitie, which is mere vnhappynes, and contemning that, which is most excellent, esteeming it as meere vanitie, and that might they of reason, (were it not dimmed

with

with the clowd of worldly deſires, and vaine glory) plainely perceaue: namely, how the Rich-man, the couetous carle, thinketh riches, and great aboundance to be very felicitie: The glutton repoſeth his delight in gurmandy, and perſwadeth himſelfe that delicate fare paſſeth all pleaſures. The drunckard is perſwaded, that: Cum ludeth inter Sciphos: when he is vpon his Ale-bench, he thinketh himſelfe in Paradice: The Leacher and (finally) all ſinners, the thyng wher' in they take delight, is chiefeſt felicitie with them: But (truely) they ſhall haue their reward. A moſt miſerable blindneſſe it is, whiche hath thus darkened the ſences of man, that, hauing in this world, ſo many experiences, of the mercie, loue, and liberalitie of the Lord, through his Giftes, his creatures and diſpoſition of thinges wonderfull, for the vſe of man. And againe, ſeeing his Iuſtice his Vengeance and hatred, which he hath and taketh vpon thoſe, that ronne headlong, by their looſenes of life, and ſecure conceites, into his diſ-

pleaſure,

pleasure: how he turneth them ouer in to a reprobate and darke senee, that they may see, and not perceiue: and heare and not vnderstande, the deepenes of his Iudgementes: For, as he is merciful, so he is iust; as he giueth, so he taketh awaye: he is a mercifull father, but a seuere Iudge: beholding with angrye countenaunce, the peruers and loose wayes of men: which although he omyt to punysh for a time, he hath a Rod, prouided: an Iron Rod, to beate (euen to powder) those that offend, of malicious wickednes: wherfore, he wylleth vs to be circumspect to walke honestly as in the day tyme: not, in banquetyng, in Chambering and wantonnesse: but according to the trueth: So shall our days be long and happy, vpon earth: and after this lyfe, our Ioyes be without end. Wherfore (my very good Lorde) although my learnyng cōmeth farre too short, of performing this peece of trauayle, of myne, in such sort, as the weightinesse of the matter requireth, yet I hūbly craue your good

Lord-

Lordſhyps wylling acceptance therof, as the frutes of a wyllyng mind, which I (in ſtead of a greater Preſent) this day, amonge thoſe of more value and eſtimation: I ſend as a Meſſenger to manifeſt my good affection vnto your good Lordſhyp: which as I confeſſe to be ſclender (in reſpect of abilitie:) I humly pray pardō of my boldneſſe, in troublyng you with ſo rude a Gift: But that I may not ſhowe my ſelfe (altogether) vngreatefull, or vnmindfull of my duetie, in the beginnyng of this new yeare: wherin euery mans zealous regarde of mainteining fauour with thoſe, whoſe good countenance, may (in all laudable things, be their defence: I preſume to cōmend this poore **Sinful-mans ſolace:** vnder your protection, to the vew of thoſe, who deſire to be awakned, out of their ſecuritie, and trayned in the way of the heauenly verytie: which I haue ſet downe, not as a thing (in reſpect of myne owne learning) worthy to be publyſhed: but that the courſe of tyme, waxyng (as it doth) from bad to worſe,

maye

may be the better conſidered: And the Worke (not the workman) to be had in ſuch regard, as the matter (which it importeth) doeth (iuſtly) require: In which poore traua yle of myne, may be ſeene, both the follie and ſecure race of the moſt: and a courſe toward a godly Reformation of thoſe that erre, playnly ſet downe: which being imbraced, and (duely) followed, ſhall bring ſuch comfort to the poore afflicted ſoule, as (in reſpect therof) all the pleaſures of this miſerable worlde, ſhalbe eſteemed both vayne and dampnable.

Weſtminſter, this firſt of Ianuarie. 1585.

Your good Lordſhyps,
moſt bownden:

IOHN NORDEN.

A SINFVLL Mans Solace.

Contriued into seuen daies Confe-
rence betweene Christ and a worldly-minded Rich-man.

THE ARGVMENT.

A certaine coueitous Rich man, hauing his Cofers full of gold and siluer: And so great aboundance of all thinges about him, that he thought himselfe so farre in fortunes fauour, that (being blinded with his greedy desires of gaine, and loue of himselfe) he fell into this foolish conceit following.

The Rich-man.

OH Corps of mine, take now thine ease, I haue enough to keepe thee now, as dainty as the best.

The foolish conceites of most men, that this world doeth

fauour (as it were) at will, is commonly thus.

My wily wit hath won such wealth
now is my store-house full:
I will the same enlarge in hast,
and downe my barnes Ile pull.
And build them bigger for my graine,
whose great encrease is such:
That all my house ne Garners can,
contain in them so much.
My Staules likewise I must aug-
wherein I may conuey, ment,
Mine Oxen and my Cattle store,
my fodder and mine Hay.
I must prouide me greater Chests,
and Locks in stronger wise,
Where to conuey my bagges of gold,
with strong and curious Keyes.
And Seruants both of men & maids
I must likewise prouide:
To waite on me and on my wife,
where so we goe or ride.
My Plough & other husband-works,
for want of Seruants more,
Are idle and lie quite vndone,
but I will get me store.
My flocks of sheep doe so abound,
my sheepheards are so few,

By

By bew, the number of their charge
they cannot rightly shew.
Whereby my profite goes to wrack,
I will prouide in hast,
To keep my substance from annoy,
and from such spoyling waste.
And when these things prouided be,
I then will take mine ease:
And catke for nothing else at all,
but how to shun disease.
And to maintain mine health so long,
that I may see my store,
To be as great as Crœsus wealth,
ye, (if I can) and more.
Yet first I will erect in hast,
a sumptuous Pallace hie;
Wherin like Prince in passing pomp,
my friends and I may lie:
With each delight & pleasant sport,
to please my dainty mind,
Set forth with carvings & conceits,
as curious head can finde.
With goodly Gallaries alost,
of prospect far and nere:
With Garden walks, and pleasant
& princely parks of deere. (springs:

Worldlie wealth, and bodily health are the principall thinges now a daies regarded.

A great care of the wealthy, is to haue a gaye house, decke both within and without, after the daintiest fashion.

Sweet Arbors here and there, about
my Pallace shalbe set,
With plants of price, of sweetest smel,
that I for coyne can get.
Wherein, to passe my plesaunt daies,
I will my solace take:
With melodie and musicke sweet,
and all things else forsake.
But loe, where should I finde a seat,
thus to content my minde?
It must be where some plesaunt spring
and woods do grow by kind.
Where eccoes with resounding voice,
may answere Cornet shrill:
The Trumpet and Recorder sweet,
to please my fancy still.
Which might it be, where Wheary boat
could passe the Theams with oare,
Where I might take my like repaste,
with Citron and Bandoare.
It were a wished seate indede,
a pleasant place for mee:
To take my solace at my will,
and passe my time with glee.
And as I gesse I haue a place,
within a Manour neare,

C... is had to the situation of a worldlie building, and none at all for the place where the soule must dwell at last.

A farme in lease, Ile get me that,
and place my Palace there.
I thinke my Tenant wilbe glad,
to yelde to my request:
If not, he shall be sure to sit,
therein with litle rest.
Goe footboye, goe thy way in haste,
to Simple of the Grange,
And bid him come to me as fast,
as he can hither range.
Thou shalt not need to shewe y cause,
but bid him come in haste:
And tell him if he tarry long,
his stay will breed him waste.

Might without regard to right, thinkes the poorer will yeeld for feare. And the Landlords think the Tenant bound to yeeld to all his tyranie

The Foorboye.

I haue bin there, loe Simple comes
he is at hand, I see
Him come: loe here he is, say on,
whatso your pleasure be.

Simple.

God saue you sir, loe here I am,
your message I obey:
Both I and mine to your commaund
as subiects here this day.

Poore men must stoope, and yet the more they yeeld, the more they are oppres.

The Rich-man.

I thank thee Simple, welcome now,
I thank thee for thy payn,
I sent for thee, come walke with me,
thou shalt goe sone againe.
God Simple, doe one thing for me,
and I will be thy friend.
It is (indede) a small request:
in brief Ile make an end.
And thus it is: the Grange thou hast,
and lands by lease of me.

Faire wordes moue men to doe that they after repent.

It wilbe eightene yeares and more,
before it ended be.
I must request the same in hand,
And I will set thee, where
Thou shalt be sure, to liue as well
as euer thou didst there.
It is a place so fit for me,
thou maiest not me withstand,
But graunt me back my state again,
ile build there out of hand.

Simple.

Oh Sir, I trust, you will not so
oppresse me sely man:
If I forgoe my Farme, I must
seeke dwelling where I can,

Desire

Desire it not Landlord I pray,
on knees I doe request:
I came with willing minde to you,
but now with griefe oppress.
I humblie pray you be content,
craue not my liuing so:
It makes my heart with bitter sighes,
to burst it selfe for woe.

The mildnes of the poore, make the rich often more cruel.

The Rich-man.

Wherefore? I will bestowe on thee,
A place as good as that:
And stand thy faithful friend at need,
thou doest thou knowest not what,
Denying me so small a thing;
which gentlie I request,
But yeld it vp I say or else,
thou shalt haue little rest.

By flatterie or threatning, by hooke or by crooke, he will haue it.

Simple.

Where shall mine wofull wife become?
what shall my childre doe? (come?
Ten tender Infantes, all vndone,
this fact of thine shall rue.
Haue some remorse, therefore on vs,
let pitie pearce your brest.
Seeke not to suck, your sweete of me,
alreadie thus oppress.

The rich regard not a poore mans griefe, but their owne pleasure and profit.

The ſharper to the poore, the ſweeter to the rich.

Who gaue an Incum, great God and yearly rent, not ſmall, (wot
To pinch at euery quarter daye, my carefull heart withall.
And gape you yet, for greater gayne to græue me more & more:
Nay, gaine is paſt, & now you ſeeke to get me out of doore.

The poore-mans petition, makes the rich man the prouder.

God landlord let theſe words ſuffiſe, let mercy moue you ſo,
That I may now departe againe, worke not my further woe.
It græues me to forgoe the thinge concerning me ſo neere.
Content your ſelfe therefore, I may not buy your loue ſo deere.

The Rich-man.

The counte naunce of the rich makes the poore man quake.

Ah, are you at this point indeede, hath ſcripture taught you this
To vſe ſuch taunting words at him that farre your better is:
Yet law hath twenty trickes again, which I haue learnd of late:

The couetous man hath no re-

To make ſuch beggers as thou arte, to forfaite their eſtate.

Wherfore

Wherefore be ſure to pay thy rent,
according to the day,
Or elſe be ſure I will not ſacke
to thruſt thee cleane away.
And other Couenants there are,
(although thou haue enioyde
Thy leaſe with quiet) which may
make all thy title voide. (ſoone
And if I finde a hole therein,
what law may doe, be ſure,
To feele the ſmarte, if golde or fee,
thy torments may procure.
Content thy ſelfe therefore & yelde
vnto my ſmall requeſt:
And I will ſtand, at need, thy friend,
and when thou arte oppreſt.

garde to the equitie, but to the extremitie, to worke the poore much wo

Threatning and flatterie ſeeme contraries, and yet in nature cooſen Iermaines, workes of miſchiefe.

Simple.

Alas, is there no ſhift to ſhun,
this forced cauſe of woe?
Muſt I be forſt againſt my will,
my liuing to forgoe?
Well, then I know my wife and I
with all our children, muſt
Goe beg our bread, goe ſteale, or
to ſatiſfie your luſt. (ſterue,

Voluntarie diſpaire.

The Rich-man.

Faire wordes is franckest when the game is tairest.

No, no, thou shalt not begge thy' thy wife, ne Children shall (bread,
Goe steale, nor starue for want of
nor be oppreſt with thrall: (foode,
If thou wilt yæld thy leaſe againe,
Of all the Grange to me:

Diſſimulation is not daintie in the ambitious man.

I will doe any thing in dæde,
wherein to pleaſure thæ.
By word, or dæde, to ride, or goe,
to lend, or giue, be ſure,
I will be ready at thy nœde,
while life, and lymbs indure.

Simple.

Dotage in doubte.

Thus if you doe, I am content
to ſatiſfie your will:
But if I thought the contrarie,
I would retaine it ſtill.

The Rich-man.

He will cut his throat firſt, and lay a plaiſter afterwardes.

Doubt not the contrarie, but fetch
thy Leaſe in haſt to me:
Ile cancell that, and then I will,
doe what I can for thee.

Simple. (ſame

A ſmall demaund.

Then graunt that I may kæpe the
this quarter, that I may:

Houſde

Prouide for my poore familie,
ſome other where to ſtay.

The Rich-man.

Wel, bring thy Leaſe I will not ſtand, He promiſeth
vppon a thing ſo ſmall: honie, and
I will doe any thing I can, giues gall.
to pleaſure thee withall.

Simple.

Here is the Leaſe, doe what you will,
therewith, I am content,
But ſure my wife doth ſigh ſo ſore, Qui ante non
as though her heart would rent. cauet, poſt do
And all her children crie to ſee, lebit.
their Mother in that caſe:
Would God you would vouchſafe to
me wofull man ſome grace. (ſhow
To let me haue my Leaſe againe,
and I will pray for you:
Or elſe no ſimtie heart, but may,
mine happe, ſo heaute rue.

The Rich-man.

Nay, nay, pray not for me at all, The poore
theſe words be but in vaine: mans griefe,
Tis nought to me, although thy wife a paſtime to
and children, waile amaine. the rich.

Where-

Wherefore (I say) prouide a place,
packe from the Grange in hast:
Thou shalt not tarie there (in deed)
if this weeke once were past.
I wil not slack my building so,
nor spend the time so long:
Hence, hence, thy peeuish prattle doth,
my weightie causes wrong.
For I will presently in hand,
t-accomplish my desire:
I haue laid baggs enough in store,
to paye the workemens hyre.
I would it were now finisht faire,
according to my will:
In finest wise as might be done,
by mans inuentiue skil.
But long it shall not be I trowe,
Till it be brought to passe:
That I may sit therein and say,
a brauer neuer was.
And in delight to passe my dayes,
in such a princely place.
Who would not be in pleasant plight
to stand in such a case.

The promise of honie performed with gall.

Bagges of golde and siluer, are the egges whereon Sathan sits abroode, to breede young Diuils, to torment thē that put their confidence therein.

Wealth, and a gay house, foolish and vnperfect felicitie.

Solace.

Solace.

Oh fooliſh man, oh mortall wight,
in woefull ſtate art thou,
Thy ſoule accurſt, a thouſand times,
for ſinne, vnleſſe thou bowe.
Hath Sathan thus be-witched thee?
hath worldly wealth vndone?
That ſacred threed, that Jeſus for
thy ſweete Saluation ſpun?
Then, thē, woe worth the daies wher-
thy cancred corps doe liue (in
Through fooliſh wil, to fond delight,
ſuch raſh conſent to giue.

God ſendeth men knowledge of their error, onely of loue, to win them to ſaluation.

The Rich-man

Why, what art thou, that taunteſt
and thus controuleſt me? (thus
I know thee not, nor Jeſus, whome
thou ſaieſt my friend to be.
But for thy wealth or his, I know
can not my wealth ſurpaſſe,
My riches are as great (I trowe)
as Iobs aboundance was:
And yet to ſee thy taunting termes,
thy carping crakes at mee,
Doe make me muze, ỹ thou wilt not
bow to mine high degree.

The trueth, is ſtraunge to the woldly ones, whoſe wits are occupied about tranſitorie, and vaine cauſes.
The riche, meaſure other mens wiſdome and honeſtie, by their owne wealth.

I think thou dost not know my state vnknowen to thee,
my wealth,
Makes thee so rash: I pray thee shew thy wealth and name to mee.

Solace.

The greatest wealth, is cõtentation.

My wealth is a contented minde, my name, a name of blisse:
No better or more wholsome name in all the earth there is,
My will it is lykewise to wyn, thy sinfull soule from woe,
To kill these wicked weedes in thee, that in aboundance growe.

The Rich-man.

Mans blindnes can not see the miserie of this world, nor vnderstand the perfect happines of heauen.

Canst thou redeeme the soule from woe, that is in passing ioy?
Whom nothing can oppresse at all, or worke the same annoy?
If furious foe, should seeke to spill: my bloud, or worke my thrall:
My goods are great, I haue enough, to purchase helpe withall.

Monie accepted as a God, to redresse manie miseries.

If health of bodie doe impaire, and sicknes doe possesse
My Corps with grief, my goods can best Phisick for redresse. get,

What

What if a time of dearth ſhould come
to pinch the powre men?
Then were the time, for me to make
of euery penny ten.
For I haue ſtore of euery thing,
that would be preſent gayn:
As Sheep and Oxen, fruit and wul,
and euery kind of graine.
Which ten yeares dearth could neuer ſpend,
what can annoy me then?
I liue ſecure, I am at eaſe,
I ſtand no dreade of men.
What ſaiſt thou now, am I in caſe
to ſeeke for ayde of thee?
No, no, goe packe, a thouſand maye
haue their reliefe of mee.

Where there are all things at will to content the fleſh, there is ſeldome any thing to quicken the ſpirit.

Many may, but few haue reliefe of the wealthie.

Solace.

ALas thou fooliſh wretch, whome the dregges of the vncertaine mucke of the world, hath drowned in the puddle of pernicious ſecuritie. Thou laugheſt, when in deede thou ſhouldeſt weepe: Thou ſingeſt, when thou haſt great occaſion to ſigh, and thou triumpheſt, in raſh deſire of finiſhing a ſumptuous houſe of earthly and no durable matter, where (in deed) thou ſhouldeſt rather, put on thy mourning weedes of ſorrowe, for the ruinous fall of a mor-

Many ſing, when they ſhould ſigh, and laugh, when they ſhould weep. Many build loft for the body but thinke not of

thepore soule where it shall dwell in the ende, the dūgion of hell,

a more precious building, thy powre soule, whome the heauy burden of thy sinfull and voluptuous life, hath cast into the dungeon of darknes. Hearken thou vnto me therefore, and marke my wordes which flowe from the fountaine of perfect felicitie. And thou shalt learne another lesson, thou shalt sing another song, and frame thy fancie after another fashion. That is, thou shalt condemne and dispise, and in the bitternes of thy soule, euen curse those thinges that thou holdest so dere, and of so high price. And sigh for sorrow, that thou hast so much regarded the thinges that were none of thine.

Harke to god defie the deuill.

Riches in respecte of the vncertentie of them, are not to be accompted a mans owne.

The Rich-man.

What, what, you run at random, sir
your wits are not your owne:
I think poore man with tauntinge
your wits are ouerflowen (termes
Doe I possesse that is not mine?
whose wealth is that I haue?
Whose is the substance of the store,
which friendly Fortune gaue?
Is not the golde that I haue got,
mine Oxen faire and fat?
My flocks of sheepe mine owne? poore man,
thou saist, ỹ knowst not, what.

Worldlinges doe perswade thē selues to liue for euer & that there is noe God to take againe what he hath giuen them. But make Fortune the Author of happynes.

But

But tame thy tongue, or vse thy
in better sorte to mee: (termes
Take other mates for thine estate,
I am no mate, for thee.

Solace.

Alas that sillie soule of thine,
dooth rest in wofull case:
It can not choose but rue to see,
thee runne so retchles race.
What though thy bodie liue at ease,
and wealth abound at will?
Wilt thou lyke witles wretch giue
for foolish Fortunes skill? (thanks
In fickle state (alas) art thou,
dame Fortunes wheele vnsure:
Can turne thy wealth to wante a-
when thou art most secure. (gayne
Thy sillie soule is sunck in sinne,
whose due deserte is woe,
Wherefore returne againe in time
to friend, and flye thy foe.

It is the fashiō of fickle Fortune to fauour to day and to frown to morrow. But the surest hold of happines is to trust in God.

The Rich-man.

What should I flie, oh foolish wight,
my Landes, mine onely stay?
My store, my stuffe, my bagges of
and cast my wealth away? (gold,

It is a rare matter, to finde a man willing to forgoe his wealth, or to take the losse of his aboundance with patience.

No, no, Ile know from whence thou thy name, thy force and will: (art,
Before thy cunning shall conuert, my Conscience to thy skill.

Solace.

To shun the inconuenience that Riches bringeth is to repose no further trust in them, then as vrgét necessitie forceth.

AS my meaning is not, that thou shouldest rashly or vnaduisedly cast away that aboūdance (the gift wherof thou fōlishly, attributest to Fortune, which, indæd, God hath bestowed vpon thee) so I would not that thou shouldest put such affiance and such trust, of a permanent and happy estate in that, that so sone may vanish away: like the flower that in the morning, the dew maketh most fragrant fresh and swæte, and before the euening with the scorching sunne beames is withered, loseth his fashion, and all beauty. Euen so fareth it with the rich of the Earth: who (together) with their aboundance. flæte away, the bodie to the graue & their wealth they knowe not to whome: what fond conceit (therefore) moueth thée (thou fōlish man) thus madly to make fortune the maister of thine happynesse, and to accompt this world, the habitacle of thy sinfull carcas, of a further & more durable continuance then it is. Think it certaine and nothing more certain, that true felicity

Psal. 62. 10.

Iam. 1. 10 11.

The rich, and their riches compared to the flower of the field.

True felicity not in

is

is not here to be ſought for, not here to be had, nor here (after the manner thou haſt begun) to be taſted. To be made rich, to become Lords, Ladies, Kings, or Keyſars, to be noble, or honourable, worſhipfull, or Gentlemen, or to abound with all the pleaſures, or pleaſant delights that the whole world can yelde, is no ſparke of true happynelle: and therefore deceiueſt thou thy ſelfe, thou runneſt headlong into a labo-rinth of miſchiefes, in chooſing this world, to be thy throane of honour, thy ſeat of happynelle, and Fortune, the mother & nurce, of thy proſperous eſtate, as though there were no other place of bliſſe, no other ſeat of honour nor other Author of happynelle: here (thou fole) the Glory, the Pride, the Pomp, the wealth, the brauerie, the paſtime and daliance, honours and riches, the authorities and preferments, togither, with all the Ornaments of bewtie and ſtrength, carnall reaſon, and worldly wiſdome, what is it, but the pricks of Sathan, a ſting to the good conſcience: and diſtruction to the wicked ſoule: what is it but vanitie, ye mere vanitie & affliction of ſpirite:

this world to to be found.

Worldlie promotions, no ſparke of true happi-nes.

There be too manie that thinke, that there is neither heauen nor hell: but the pleaſure and paines of this world. Lyke Epicures, who ſhall finde it contrarie, to their endles deſtruction.

The glorie of this world a pricke of euill.

The Rich-man.

This anſwers not to my demaund,
I aſke thy name, and why

The arrogant man is loth to be reproued, but if he feele himselfe manifestly touched with his fault he wil put on a stout face, and couer his wickednes with audacitie.

Thou doest controule me thus, for
a care to liue haue I. (that
I will auouch and verefie,
which I haue said before
I am not yet afraid: I knowe
such preachers are there store,
That crye in euery pulpit still,
woe worth the wealthie ones,
They threaten with the plagues of,
yea all the plagues at once. (hell
But sæke not thou, euen so to set,
my stately state at naught,
Bæ not too bold, I am no babe,
I sæ what sleightes are sought.
To sucke the swæte of such as I,
that haue such wealth at will,
But showe thy name perchaunce I
attend vnto thy skill. (may,

Solace.

The sweetest Solace for an offender, is pardon for his crime.

My name as earst before I said,
Is wholesome, pure, and swæte:
True Solace, for a sinfull Soule,
whome Sathan luls a slæpe.

The Rich-man.

Worldlings are of no value, but

I 3 Solace then your name in dæde:
For thæ then I haue sought,

With

With great expence, with carke and with all my will and thought: (care,
And wandred farre and nære about, my countrie here and there.
To ſettle me in ſwæteſt ſoyle, good Solace ſhowe me where.
And what may beſte delight the of him who hath in ſtore (minde
A world of wealth, yet ſtill I wiſh, with all my heart for more.

what is for the bodie.

Solace.

Thy ſences foliſh man doe erre, thy fancie flies too faſt,
Thou feedſt thy follie like the flie, that fryes in flame at laſt.
Doeſt thou ſuppoſe my comming is, to ſolace thæ with ſume?
No, no, it is to call thæ from, the error thou art in,

The word of God is not to draw men to, but to withdraw men frō ſinne.

The Rich-man.

Why ſaiſt thou ſo? Solace I ſeeke,
If thou be Solace, ſay,
I am: and I am he that will, all pleaſaunt thinges obey.
Want not for gold nor ſiluer deare, aſk what thou wilt, for fæ,

Nothing too deare for the fleſhe, but

cuetie trifle accompted too deare for the Soule.

No price shall passe, aske what thou
and I will giue it thee. (wilt,

Solace.

Heauenly comfort reuealed to none that haue their whol delight to fulfill the will of the flesh.

I craue not gold nor siluer man,
thy fees I doe defy:
These profers doe thy wicked heart,
oh Sinfull man discry.
I see thou sauoureſt all of sinne,
true Solace, is no share,
For thee, nor for such wicked ones,
that thus affected are.
Leaue of, Leaue of, therefore in
these fond conceits of thine. (hast,
And to mine healthfull counsaile see,
thine heart thou doe incline.
Let Sathan sit no more within,
thy brest to rule thy will.
Feeding thy fancie with delightes,
of worldly pleasures ill.
Looke thou into the Gospell true,
the word of life and light,
And thou shalt see (as in a glasse,)
thy selfe in sinfull plight.

This solace is contrary to the rich mans expectation.

The Rich-man. (which

What: what: is this, the Solace
thou wilt reuiue withall:

And

And winne my sillie Soule in hast,
from paine and pinching thrall.
Quite contrarie to my request,
yea, to my sodaine woe,
I thought thou hadst bin for my tooth
but loe thou art my foe.

He that perswadeth a worldling from his inordinat cares of the world, he accepteth him as his vtter enimy. Too much affiance in riches is enmitie to God.

Solace.

No, no, I am thy faithfull friend,
and thou a foe to me,
Which thou shalt well in fine perceaue
was cause I came to thee.

The Rich-man

Well, well, say on, proceede to shewe
thine whole intent in hast,
Be breefe, I pray, the euening comes
on vs, thou seest full fast.

Solace.

Attend thee then, let pleasure passe,
and hearken what I say,
My Solace shall be sweete, in fine,
if thou my wordes obay.

As far as I can perceiue, by the circumstance of thy former determination and intended procedings as also by thine obstinate perseuerance, in thy wilfull and peruerse opinion: that eyther thou

haste neuer heard, neuer read, or quite forgotten, that sacred saying of Iesus Christ in his gospell, where he warneth all men to beware of couetousnes: And to consider that the safetie of their liues, consisteth not in the multitude of their riches, and worldly pleasures. But thou ere while protestedst, that thou knewest neither me nor Iesus Christ, then canst thou hardly beleeue his sayings: much lesse the sayings of anie other, that comes vnto thee in his name, whom likewise thou cõtemnedst ere while, saying: there were of such Preachers store, but hearken a little what I will saie: when Iesus put forth the parrable of him whose frutes, and aboundance so increased, that he was forced to enlarge his rowmes to cõteie his Graine and store, so much increasing: either he prognosticated of thee or of some other, whose heart was sette on fire with the lone of this world, as thine is: And therfore, assure thy selfe, that although he be vnknowen to thee, & his messengers dispised of thee, the peruersitie of thy life, thy wilfull rebellion against him is not hidde, nor can be concealed from his knowledge, nor thy selfe defended from his rod, who kæpeth his punishment in store for thee, till the fulnes of thy wickednesse

Riches can not saue a mans life.

He that loueth not God heareth not his word.

In the 12. of Luke.

Though God be vnknowē to man yet he seeth the secrets of the heart of man and iudgeth accordinglie.

God is iust to punish the offenders, and to turne their pleasures into paine.

be

be come to an end, when (according to his Iuſtice) he will turne all thy pleaſures into payn, thy plenty into pouerty, thy wealth into want, thy ſtatly pallace (that thou intendeſt to build) into a deep bottõleſſe dungion, & thy proſpectes of pleaſure, into horryble darknes in hell, thy ſweet melodie & muſicke into horrible hiſſing of venemous Serpents, and hydious helliſh powers, and thy ſinging and mirth, into howling, weeping, and gnaſhing of teeth, thy ſweete ſmels, into ſtinking and lothſome ſauours, thy delights of the Thems, into the ſtinking water of Stix in hell. And further, (that of Iuſtice) he ſhall giue thée in ſtead of thy gorgeous attire, miſerable nakednes, in ſtead of thy delicates, gurmandies and belly cheare, hunger and inextinguiſhable thirſt: in ſo much as thou ſhalte not haue, for golde ſiluer or friendſhippe, for wealth or good will, as much as one droppe of cold water to cole the heate of thy tormented conſcience: Conſider this and beléeue it: for, was not he of whome the Goſpell maketh mention, in caſe as good, (or rather) in the ſight of the world, as happie as thou eſteemeſt thy ſelfe to be? Was hée not Rich? had he not aboundaunce? Was hée not clothed in Riche

God Puniſheth with the want of that that we here aboũde withall.

Gods iudgemẽt is without redemption.

Luk. 16.

rayment?

rayment, and gorgious garments of costly colours most sumptuous to beholde: fed he not as fine, and fared he not as daintely as thou: was he not as duely attended on, and pleased with as solempne eye seruice, as thou: was he not glutted with all kind of pleasures: and had all the world as it were at his beck and commaundement: as much as thy selfe: And yet such was the hardnes of his heart, the frailty of his fayth, and coldnes of his charitie, the wilfull stubbernes of his vntamed will, that he would not bestow as much as the crummes that fell from his table, no not the voidings of his Trenchers, vpon poore Lazarus, who lamentablely oppressed with hunger, and grieued with soares, begged at his gate, hauing none other relefe, none other help or comforte in that deepe distresse, but the poore Curs, that licked away the filth that did flow, and distill from his Loathsome carcas, pitifull to beholde: But was for very hunger driuē to yeld vp the ghost whom Angels forthwith caried into a place of vnspeakable blisse, the bosome of Abraham, where he rested, reuined with Ioye, refreshed with comfort, released of miserie, and richly reuined with all vnspeakable happynes. But marke what became of this dain-

Dogges cruel by kinde, yet here more curteous then men.

Pouertie, and Sores, no bar to keepe the Soule from blisse.

ty

ty rich man, Death not long after, toke him from his aboundance and left his riches he knew not to whome: and the Deuill and his Angels, attending his departure, as grædie of so great a pray, without delay drew him into the deepe dungion of hell, to pray on him there, their fill, and to giue him his iuſt reward, in vtter darknes, where is continual weeping and gnaſhing of teeth, and where the worme of his conſcience, neuer ceaſed to torment him: and ſo much the more, ſeeing ý poore ſoule & loathſome Lazarus, whome he in the world ſo much diſpiſed to be placed in heauen, and him ſelfe in hell: Lazarus in bliſſe and he in curſe, Lazarus in Ioye, he in payne, Lazarus in great glory, he in perpetuall darknes, yea in ſuch vnſpeakable heate of, cõſcience, ý he cryed for one drop of mercy and could not obtayne it. What ſaiſt thou now, this man for denying to giue that which he thought his owne, what was his reward. Thou haſt not heard, that he went about to defraude any of his lyuing, or by threates or flatterye to take, from any mã that which was not his, but onli for ſeying his poore brother to want, that, wherin he abounded. In what caſe then art thou, who haſt not onlie, denied thinges neceſarie

If mony could ſaue the ſoule the deuill had loſt his ſhare.

The rich mans griefe encreaſeth, to ſee the poore man in bliſſe.

To denie helpe to the needy, is ſinne before God.

sarye to the nedye, and withheld help from the helples, not onlie, not releued, but oppressed the poore, and wrongfully taken frō poore Simple thy Tennant (whome in conscience thou art bound to relieue,) his sillie Cottage whereupon he liued, hauing none other place to hide his head in, to harbout him and his in, which is lamentable, being monyles, and friendlesse, hauing many poore children, and no refuge, and thou hast neither remorse of thine owne conscience, pitie vppon their estate, or remembrance of thy reward. Thy grædy minde is contrarie & cleane repugnant to the counsaile of Jesus Christ, who willeth thee to giue all that thou hast to the poore: but contrarie, thou robbest the poore to make thy selfe Rich. Thou dost not consider that he that hath pitie on the poore, lendeth vnto ỹ Lord, and the Lord will reward him. But I say, seing thou hast much, thou shouldst giue plenteously. Thou shouldst not shut vp thy compassion from the nedy, nor forget to distribute, whereby thou mightest lay vp in store a good foundation against the time to come. But the foundation which thou beginnest to laye, is vpon a weake ground, vppon a ground that will sinke thee, into ỹ gulfe of perpetuall perdition. Thou fole,

Many are redie to rifle. But few to relieue the poore.

A hard Sontence to a miserable mā to giue al that they haue to the poore. Pro.19.17. He lēdeth to the Lord, that hath pity on the poore. rob.4.8 9.

A foundation laid vpon the pleasures of thisworld, is the grounde work of distruction.

Luk.12.20.

this

this night will Christ take away thy lyfe, then whose shall these thinges be, which thou hast pawned thy Soule for? Thinke vpon the impossibilitie of the Rich-man, to enter into the kingdome of heauen: for if generallie, it be as hard a thing for a Rich-man to enter into the kingdome of heauen, as for a Camell to goe through the eye of a needle, how shall it be for thee, which art so farre in loue with thy bagges of gold, and great possessions, and so desirous to become wealthy, that thou fallest into diuers temptations, into the snares of the Deuill, by many and noysome desires, running headlong into hell, death & destruction. Achan, through his coueitous desire of gold, was himselfe stoned to death, and all that hee had, burned at the commaundement of Iosua. Ahab, seing his poore neighbour Nabothes vinyard ly conueniently for him, fel into a burning desire thereof, and neuer left vntill Naboth was slaine, by ỳ procuremẽt of wicked Iesabel his wife: and then went Ahab to take possessiõ of ỳ vineyard, where the Prophet of the Lord told him, ỳ for his wicked deede, he and his wife should be deuoured with Doggs. But he himselfe vpon repẽtance, obtayned pardõ: but Iesabel was eaten wt Dogs according to the word of the Prophet,

Hard for the rich man, but impossible for the wicked rich man to enter into heauen.

Iosu.7.10. Achan stoned to death for stealing.

Ahabs wicked desire of Nabothsvinyarde.

The wickednes of Iesabell.
A iust reward.

Pardon vpon repentance.

Prophet: Let these examples moue thé, who hast deserued no lesse punishment, in defrauding (partlie by flatterie, and partly by thy threatning) thy poore Tenaunt, whose vndoing cryeth vnto the Lorde, who slumbreth not, but séeth thy wickednes, and hath laid vp in store a punishment for thy crueltie, and pride of heart, as by these and many other examples it may appeare. Repent therefore in time.

God seeth the wickednes of man.

The Rich-man.

This soundeth not lyke Solace man
this fils my heart with woe:
This is to driue them to dispaire,
that with aboundance floe.

trueth vnpleasaunt to the wicked.

Solace.

No, no, but hearken thou a while,
what I shall say to thee:
For euery man is not accurst,
that is of rich degree:
As shall appeare hereafter plaine,
examples here ensue.
Of Dauid, Iobe, and Abraham,
belieue them, they be true.

The scripture reporteth that Abraham was rich, that Iob was wealthy, and that Dauid abounded in substance, and

Abraham, Iob, and Dauid rich.

and yet Abraham beleeued in God and was reputed righteous: Of Iob it was said, that there was not his like vpon the Earth, a man simple and iust, fearing God, and declining frō euill. And the Lord himselfe, said of Dauid, that he had found a man, according to his owne hart, wherby thou maist perceiue, that riches are not of themselues, so much to be dislyked, or condempned, but the abuse of them: the greedy gathering, & wicked whording of them: for these men, although they were very rich and had all things, estemed them selues as hauing nothing, so humble were they in minde, so lowly in their hearts, and liberall of their goods. The Prophet Dauid sayeth, if riches increase, set not your harts vpon them: for as the Adamant by nature, draweth Iron to it, so riches commonly draweth the harts of men to an vnsatiable desire, according to the words of our Sauiour, that where a mans riches are, there is his hart. And surely it is hard to finde a man, of a content estate, that desireth not more, and a harder thing to finde one, hauing more then enough, that is content. The reason is, because they perceiue not, that as an Horse is a vaine thing, to saue a man: so their riches is of no force to

Gen. 15. 19.

Iob. 1. 3.

1. King. 15. 4.

The abuse of riches to be auoyded.

The Rich should esteeme of themselues as hauing nothing.

Riches withdraweth the heartes of men, from the trueth.

Luke. 16.

reliene

Riches not auaileable without the grace of God to guide the same.

relieue them without it be guided and bestowed according to ꝯ word of God, which is by the examples of Abraham, Iob, & Dauid, who were as hauing nothing, and yet possessing all things. This (if thou diddest consider, thou wouldest accept, and content thy self onely with the gifts of God, were they great, or small, many, or few, and that with modest and harty thankfulnes, not in pride, or dispaire, not coueting other mens, but to be helpful to others with thine owne: for there is a God in heauen, that will one day aske accompt, what Talent he gaue thee in his absence to vse, what thou hast gotten thereby? which is: what good thou hast done by thy vocation to others? And further, he will demaund what goods thou hadst of his to keepe, how thou gattest them, and how thou bestowedst the? what wilt thou answere? canst thou say, I haue with my Talent, gained one other? when, indeede, all thy studies (I perceiue) are set vpon greedie & vngodlie gaine? and so hast thou loitred in thy maisters busines, and waited on Sathan, ran from Christ, and followed Beliall, forsaken thy Sauiour and obeyed the mortall enimie of all mankind, the Deuill. How canst thou say for the getting of all thy goods together?

We must be cõtent with our estate, be it high, or lowe.

We must giue account of our Talent.

canst

canst thou saie, I haue gotten them with paine and trauaile of my bodie, with the sweat of my face? nay, canst thou excuse thee (if thou be charged) to haue encroched by violence that, that other poore men haue sweat for? other haue trauailed for: & painfullie purchased with great & dayly labour? how (I saie) canst thou excuse thy self herein? But to come nearer vnto thy curssed wretchednes, admit thou can excuse thee of this, (as thou canst not) it shallbe further demaunded of thee how thou hast bestowed those things that the Lord hath made thee Steward of, here? and what wilt thou answere? wilt thou saie, here is thine owne? It will not discharge thee: for he commaundeth them that be rich in this world, to be ready to giue and glad to distribute, but thou art not onely not readie to giue, but takest from other, that which is not thine, thou art not glad to distribute, but gredie to lay vp: where the rust and moth doth corrupt, and euill disposed persons, haue their mindes stirred vp, to venter their liues and soules to rob thee of. And in the mean time thou thy selfe, robbest thy selfe of the freedome of a godly mind, and tiest thy poore soule to the Gates of destruction, with the cordes of pride and selfe loue, not making any accompt how to auoyd, thy ca-

It is a harde thing for a rich man to discharge him selfe of all ill means to get his goods.

Mat. 19 20.

Occasion, the minister of much mischiet

The rich rob themselues of the freedom of a good minde, through vnsaciable couetousnes.

sting into vtter darknes, where shal be wéping and gnashing of téeth, as an vnprofitable seruant: neither makest thou any accompt, how to auoyd burning, among the Tares as a weede of the world, or to shun the company of the goates, that shall be set at the left hand of the Lord in the last iudgment, as matter for the fire, that neuer shal be quenched: as thou hast heard, by the reward of the former Rich man, in the 16. of Luke. But to come againe to thy riches, which thou so honorest, and to thy stinking carcas, which thou so daintilie fedest, and finely clothest. Remember that Iobe was rich, with whose aboundaunce, thou madest cõparison before, (yet not with his integritie) but marke how soone his prosperitie was changed into aduersitie, his goods into griefe, his wealth into wickednes, his health into sickenes, and all his glorie into vtter contempt of all his friendes: so vaine and variable are riches, and so subiect to sodaine change, is your health of body, that you care so much for: Riches (I say) are casuall, and rise and fall, at the pleasure of the giuer: yea, were thy riches as much as Abrahams, or Iobs, Dauids, or the greatest Kinges in the world: yea, were it as much as the world could contain, and were it neuer so secreatly hidden, or conueied vn-

der

It is the least care in this world to auoid the paynes of the world to come.

The vncertaintie of riches by the example of Iob.

der those curious Lockes and keies, that thou saiest thou wilt prouide, in Brazen or Iron Chests, neuer so strongly, thou couldest not bring it without the compasse of Gods omnipotent power, but that he is able to pluck it from thee, to make it to melt away like ware at the scorching fire: what madnes (therefore) art thou in, thou foolish man, to saie to thy soule or body, take ease or liue at rest, for thou hast enough for thy life? thinkest thou not that as God is the Author to giue, so to be in his power to take away? as he exaltith, so he can pluck downe? as he maketh rich, so he can make poore againe? And (therefore) the most sure and certaine meane, long to enioye these giftes of God, is to acknowledge thy selfe to be but his Tenant at will, of all that thou possessest: & therfore bound to dispose at his pleasure for feare of Fortune: and not to repose thine happinesse in thine aboundance, neither thine vnhappines in the want of transitorie wealth: considering that as thou camest into this worlde naked, so shalte thou naked returne, from whence thou camest, to earth: of which thou were created, and leaue the honour of thine house behinde thee, for the pomp of thy wealth shal not follow thee. But what thou hast carefully heaped vp, others shall prodigally

All riches are in the handes of god: & he is able to take awaye what he hath giuen.

Mans foly to promise him selfe ease in respect of his riches.

Man is but tenaunt at will of his worldly substance.

Happines is not in the aboundance, nor vnhappines in the want of wealth. Iob. 17, 13.

Euill gotten, soone spent.

digally, waste. And therefore, is the abondance of wealth so farre from making men truely happie, as it rather turneth to their vtter destruction, and euen poyson, vnto their soule. Geizi vnder the name of Elizeus, toke reward of mony, to make himselfe rich: But it wrought with ill effect, it poysoned him, it caused him to fall into Leprosie as white as Snow. Ananias and Saphira, for keeping backe parte of the price of their owne possessiõs to their owne vse, were rewarded with present death. But call to minde the horrible ende of that notorious Arch-traytor Iudas, who for monie betrayed his Maister, and Lord, the Sauiour of the world Iesus Christ. Whose corrupt conscience, by reason of his briberie and treason, so pricked him, that in desperate madnes he hanged himselfe, & burst in sunder in the midst, that all his bowels gushed out. An infinite number of such examples (whereof, couetousnes hath bin the author) thou mayst reade, both in ỹ scripture, as also in prophane histories, cõfirmed to be odious in ỹ sight of God, by his iust iudgmẽts, following such couetous desires of men. Wherfore loke thou vnto thy self, search thine heart, try thy thoughts, examine thine affectiõs, clære thẽ if thou can, of this pernicious desire: no, thou canst not say,

2. King. 5. 22.

The reward of Bribers.

Act. 5. 3. 4.

Mat. 27. 5.

The reward of Iudas, for betraying Christ.

Coueitousnes odious in the sight of God.

ſay, thine handes are cleare, of taking: thy Cheſtes free frō whoording, that, which was wrongfully gotten. Waſh thē thine hands, cleanſe thine heart, and rid thy cofers of their ill gotten goods, leaſt God of his iuſtice come downe, and finde thée thus poluted, reward thee according to thy deſerts: he ſæth it that will not ſuffer thée, to eſcape ſcot-free. Thou maiſt perchauce ſaie, ẏ thou muſt prouide for a deare yeare, thou ſaiſt, thou haſt enough for many deare yeares: many thowſands haue the leſſe: Let Simple thy Tennant (for one) be witnes, did not Chriſt, fæde with fiue barly loaues, and two fiſhes, fiue thowſand men, beſide women & childrē: & with ſeuen loaues & a few ſmall fiſhes, fed he not foure thowſād: whē ẏ childrē of Iſrael wanted water in ẏ wildernes to kill their thirſt, was it not giuen thē out of an hard Rock: did not God ſend vnto Eliah bread & water in ẏ deſert, in his great, & wearifome iournie: which ſheweth the care & tender mercie of ẏ good God towards them ẏ feare him. And to ſhewe his Iuſtice lykewiſe vpon ẏ ſtubborne rebellions & ſtifnecked: what did he to Nabugodozer, ẏ mightie king, that eſtæmed himſelfe rather a God, then a mortall man: did hée not pluck him frō his kingly throne, frō his ſeate of glorie, and ſet him amongſt the

Mat. 14. 20. Io. 6. 11. Mat. 15. 33. Water giuen out of the hard rock.

1 King. 19. 6. Eliah fed in the wildernes.

Dani. 4. 22. The fall of Nabugodonozer for his pride and rebellion againſt god.

wilde beastes of the field? And in stead of his Pallace of admirable bewtie, was he not forced to shrowd himselfe with the bushes in the wild field? and for his daintie fare, was faine to fæde among the beastes of the land, on grasse and græne hearbes, contrarie to the course of mans? onely for his pride and tyrannie? for his striving and presuming against the almightie God? Sæ then if he haue not spared the greatest and most mightie king of the world, but punished him after so strange a fashion, he will not spare thæ. There is no respect of persons with him. But he that doth his will and worketh righteousnes, is accepted, be he poore, or rich, high, or lowe, king, or begger: yea, he rayseth the simple, poore, naked, and nædie, out of their miserie, and trouble, and plucketh downe the high, the mightie and proud, and sendeth those that accompt themselues rich and to haue no næde of his help, them (I say) he sendeth captiue away: he plucketh downe their proud Peacockes tayles, and scattereth them in the imagination of their heartes, and will fæde the hungrie & such as thou dispisest, with good thinges. And therefore, once againe, I say vnto thæ, that foolishly thou sayst vnto thy soul, take thine ease, or to thy body, take thy rest, I haue

No respect of persons with god.

Luk. 1.2.

enough

enough for my life, I will goe builde, &c. When the Lorde of might, can with the breath of his mouth, ſhake thoſe fooliſh buildings of thine in ſhiuers, tumble them to ꝑ ground, & make thy great aboundance nothing at all: And therefore Saint Paul willeth Timothie, to tell thē that are rich in the world, that they ſhould not be exalted with pride. But contrarie thereunto. It may be well perceiued, how thou in thine aboundance beginneſt to ſwell in contempt of other men, through pride, whereof thy wealth is the worker, and pride the nurce of all other vices: ſo that thou makeſt that the inſtrument of all euill, which God hath ordayned to doe all men good. How haſt thou gone about to trample (as it were) poore Simple thy Tennant vnder thy feete? Thou haſt vtterly vndone him, in taking his poore lyuing from him, flattering him vntill thou hadſt gotten him into thy ſpiders web, & then beganſt to poyſon him, then beganſt thou to threaten him, ſo that the poore man may ſay, that he ſould his lybertie, for a pound of flatterie. But in deed, tell me, intendeſt thou to proceede in this peeuiſh purpoſe of thine? Meaneſt thou to make ſuch a mightie Manſion, ſuch a huge houſe, with ſo many ſtories hye: feareſt thou not falling? doeſt thou not know, that

Oſee. 13. God, euen with the breth of his mouth, can ſhake our fooliſh buildings to peeces.

1. Tim. 6. 17.

Libertie ſold for a pound of flatterie.

The plot and groūd-work of a notable bulding.

The sea side of Sathan.

Quick-sands.

Priuie conspiracie.

The stamp of a good concience.

The stones of a mans life, hewen with the hammer of gods word.

The leuel of a true faith.

The holy ghost the work man.

be that climes highest, is in most danger, and hath the greatest fall: let me aduise thee, to frame thy plotte and proportion of thy building thus: first, for thy foundation, digge the trench verie deepe, euen to the verie roote of thine hearte: search and see, whithere it be all firme ground, there or not, vpon which thy building must be first founded: and because, it standeth so neere the sea side of Satan, thou must take heede that there be no gulfes or quick Sandes therein, driuen by the waues of wickednes, whereby thy cogitations haue, or hereafter may sinke into any mire or puddle of priuie conspiracie against thy soule: which if thou finde, thou muste ramme downe with the stampe of a good conscience, as much Clay of true repentaunce, as will serue the turne, and then beginne the foundation, with the Stones of a newe life, hewen out with the Hammer of Gods word, and layde by the dyrecte Line and leuell of a true fayth: and the workeman of this building, muste bee the holie spirite of God, whome thou shalt finde (if thou take him with a single hart) standing readie (but not idle) in the Market place of true religion, working in the newe buildinges of such as vnfaynedly intend

intende to become newe men. But his hire will be somewhat hard, he will not worke by the daye, neither by the moneth, nor by y yeare, but wil couenaunt for al thy life, and thou shalt couenaunt with him to giue all that thou hast, at his disposition: which couenaunt if thou breake (yea when the building is euen finished) he will cast it all to the ground againe: and where thou hast promised thy soule and bodie to liue at rest, and to take their ease, thou must breake promise with them, for this worke-man will haue thy selfe, vnder him to be the principall ouerseer, and surueyer, to watch night and daie, least a worke-man of a contrarie building, plucke downe, what he settes vp, and destroy what he hath made: but he will instructe thee, and direct thee hereafter what thou shalte doe in this busines, and how thou shalt proceede in this building, if thou wilt frame thy fancie to follow it: this buildinge will be so stately and high that if thou fall, it will crush all to peeces: and yet so precious, and glorious, that thine eye hath not seene thine eare heard, neither can thine heart conceiue, the precious and beautifull furniture, and ornaments thereof. But a hard peece of worke, for

We muste breake promise with the body.

A work-m of a contrarie building, Sathan.

for a naturall man, so curious to thy crooked conceite: which I doubt will be hardly drawen from thy former follie, from proceeding to finish another peece of worke, whereof the wicked workman (that I earst spake of) is the author, and prickes thee forward, to goe in hand with thine intended enterprice, thy sumptuous Pallace, (which is for princes) thy curious carvings haughtie hangings, goodly gallaries, pleasant walkes, stately standings, and princely prospectes: to see (abroad) the Pawkes to flie, the houndes to runne: And (within) thy rare Jewels of gold, thy Cubbords of plate, thy Cofers full, & whatsoeuer else, delightsome vnto thee, he perswades thee to be all good. But alas, he doth but deceiue thee: For God by the Prophet cryeth out, and saith: Woe be vnto you that glorie in your vanities, ioyning house to house, and land to land. The earth is full of golde and siluer, there is no ende of their treasures. I am angrie with their couetousnes, (saith God) I will strike their iniquitie, and not suffer such, as thus glorie in their goods, and the vaine pleasures of the world, to haue any certaine rest, But I will put a worme in their conscience, which shall torment them with continuall anguish and perplexitie (yea howsoeuer the world goeth)

Sathan the workeman of all mischief.

Esay. 5. 8.

Abac. 2. 6.

Esa 2. 12.

An inordinate care of riches, a worme to the conscience.

eth with them:) for ſuch is the inextinguiſh-
able fire of inſaciable couetouſnes, that it Pro.27.20.
euer deſireth and is neuer ſatisfied, no, al-
though it obtaine as much to daie, as it wi-
ſheth for, to morrow it deſireth as much Couetouſnes ſetteth the end of al ſaci-etie in things wiſhed for.
more, like an inſatiable Sea, and the fire
that hath neuer enough. But ſetteth as it
were the end of ſacietie, in thinges wiſhed
and hoped for, & not in that which he hath,
haue it neuer ſo much. And therefore, it is
ſayd, that deſire of money increſeth as much
as money it ſelfe: meaning, that the more a The couetous man enimie to all men and chiefly to himſelfe.
man hath, the more he coueiteth. Wherey
by he offendeth God, iniureth himſelfe,
& doth wrong to his neighbour; he payth not
his duetie to God, he withholdeth things
neceſſarie from himſelfe, and helpeth not
his neighbour when he needeth: he is to
God vnthankfull, to him ſelfe cruell, to his
neighbour froward. And therefore, Iohn in 1. Io.2. 15.
his firſt Epiſtle, and ſecond chapter, wil-
leth thæ not to loue the worlde, nor the
things in the worlde: for whatſoeuer is in
the worlde, is concupiſcence of the fleſh, Of concupi-ſcence ſpringeth all euil.
concupiſcence of the eies, and the pride
of life: out of which, as out of head-foun-
taines, ſpringe all other euils: namely, Concupiſcẽce of the fleſh.
of the concupiſcence of the fleſh, voluptu-
ouſneſſe, of the concupiſcence of the eies, Cõcupiſcẽce of the eies.
riches and deſire of thy neighbours goods:

by

by which came thy first motion to desire
Pride of life. Simple thy Tenãts liuing. And of the pride of life, springeth ambition and desire of honour, and to be great in the sight of men: out of which sprang thy pernicious, and foolish purpose to build, &c. Agayne, of voluptuousnes,
Voluptuousnes. commeth vnhoneſt, and vncomly thinges: of riches, wicked thinges: and of ambition, foolish thinges: all which are so linckt and knit together, as imbrace one, and thou art guiltie of all: follow thou one, and the rest will follow thee.
Riches. Ambition. So that here is the case of coueitousnes, who by reason of his riches, becommeth so loftie, that he would bring all other (as it were,) vnder his girdle. I goe for proofe, but to thy selfe, who (notwithstanding thine aboundance,) wast not contented to see poore Simple to liue by thee, but most greedily hast thou eaten him vp, and deuoured him of his liuing, to his vtter beggering, which greedy desire of thine, I finde accompanied with so many euils, and vanities of the minde, choaking so the sences, with the thornie cares of this worlde, that I perceaue thee quite and cleane drawne, from the true and bolsome seruice of God. to the most seruile and sinfull slauerie of deceitfull Sathan.
Couetousnes accompaued with many euils.

The Rich-

The rich-man.

Oh hold thy peace, and say no more,
my wittes are cleane bereft:
Thy words haue sackt my sences so,
I haue no comfort lefte.

Solace,

Well then, adue, farewell, I will
to morrow come againe:
Sith night is come, farewell, doe not
these words of mine disdaine.
But think vpon thy former waies
which thou hast past in sinne:
In fine, my solace shall be sweet
for thee to solace in.

Godly meditations for him whose heart is infected with coueitousnes.

Incline mine heart O Lord vnto thy testimonies and not to couetousnes. Psal. 119.

Oh turne awaie my eyes, least they behold vanitie and quieken me in thy way. Eodem. 14.

Take away the rebuke that I am affraid of, for thy iudgements are great. Eodem. 42.

¶ A Godly and deuout prayer for the auoiding of Gods wrath, against him that hath oppreſſed the poore to make himſelf rich, fit for euerie riche man.

OH moſt omnipotent and eternal God, father of all power and knowledg, the giuer of all goodnes, and iuſt puniſher of the wicked, I proſtrate my ſelfe here before the ſeat of thy meere mercy, moſt humbly crauing pardon for mine infinite iniquities, for mine obſtinate and wilful rebellion againſt thy deuine maieſty, for running ſo farre from true obedience, I haue gone aſtray (ſweete Lord) I haue gone aſtray: I haue greedely followed, that which I ſhould not, & wilfully fled frō that which I ſhould haue carefully imbraced: O Lord, the deſires of the world haue vndone mee, the pleaſures thereof, haue pearced mine heart ſo neare, they haue wounded my conſcience ſo ſore, that vertue, faith, & godlines, are chaſed cleane away: I haue ſtreched out mine hands, to take that I ought not, and withheld them from doing that which I ought to haue done. I doe confeſſe, O Lord I cannot deny, but I haue oppreſſed & pinched the poore to make my ſelf rich: I haue fooliſhly framed my fantacie, to follow & fulfill all vnlawfull deſires. But pardon me (oh heauenly Father,) pardon me, and giue

giue me grace, with Zache, to ſtand vp, & reſtore againe, whatſoeuer I haue by forged flatterie, by force, or violence, wrongfully take frō any body: that thou mayſt vouchſafe to come and dwell with mee, to the comfort of my poore ſoule: ſay vnto mee, (ſweete Ieſus) as thou ſaidſt to Zache, that this daye ſaluation ſhall come into mine houſe. Oh ſweete Ieſu, come thou vnto me, which art ſaluation it ſelfe: a moſt comfortable, ſweet and moſt ioyfull newes it was to him: ſo ſweet and ioyfull (oh Lord Ieſu) it will be to me that nowe am tyed with the Fetters of Sathan, for then ſhall I be free, that now am in bondage, and then I ſhall be at liberty: wherfore ſweete Ieſu, ſay on, & not only ſay thou wilt, but come vnto me, as I know thou cameſt to ſeeke that was loſt, to call them home that went aſtray, to accept again of him that wilfully ran from thee: like the vntamed Heyfer, who being too well fed, winch and kick againſt thee. But Lord, I vnfainedly lament my diſobedience, and pray thy grace, wherby I may forſake the euill and peruerſe imaginations of my heart, which haue ſo bewitched my ſences, that they are dull to doe good, and expert to doe euill: forward to vice & froward to vertue. But alter mine affections, ſweet Ieſu, change my deſires,

that

that in ſtead of the pleaſures of this world, I may imbrace the path, that leadeth vnto eternall life. Waſhe me ſweete Ieſu, waſh me and make me cleane, and put farr from me all vngodly gaine, make me content with mine owne: ſtir vp in me a willingnes to be ready to giue, and glad to diſtribute, ſlow to luſt, and willing to leade a newe life: kill all concupiſcence in mee, both of the fleſh and of the eyes and of the minde: & giue me in ſtead thereof, earneſt zeale to goodnes, true lowlines of heart, and perfect patiẽce, ioyned with vnfayned fayth: that I may laye vp in ſtore a good foundatiõ againſt the time to come, that through thee ſweete Ieſu, I may obtaine eternall life. AMEN.

O Lord increaſe my fayth.

THE TVESDAY,

or ſecond daies confe-

rence betweene Solace and the ſinfull man.

Wherein (after long perſwaſion) & (vnderſtãding by many examples of the iuſt iudgement of God againſt worldly minded men, and the greedy deſire of wicked gaine,) beginnes to conſider that hee hath greatly erred, in repoſing his truſt in tranſitorie riches, and in his aboundance, to ſell the ende of all happines: And falles into a kinde of diſpaire, wherein he vttereth his griefe, and afterward receiueth comfort, Solace, ſhewing himſelfe to be Chriſt, &c.

The ſinfull man.

O My ſinfull ſoule of mine ſing forth,
the dolefull tunes of woe:
Let ſobs & ſighs, let trickling teares
from thee like fountaines floe.

Let groanes in griefe, bee nowe thy
let sorrow beare ỹ swaie: (gaine,
Let Solace passe, for thou hast lost,
thine health and wonne decaie.
Oh worth, oh worth mee, wicked
wo worth ỹ day wherein, (wretch
That my rebellious mind did giue
the first consent to sinne.
Wo worth the day wherein I was,
seene first of womans eye:
Would God my life had ended when
I first began to crie.
Then should not thus my silly soule
bene wrapt in irkesome woe,
Nor it haue felt the carefull thrall
that now is forste to showe.
My heart should not haue harbord
nor cõscience cause to weepe: (woe
That nowe in griefe doth groane to
it selfe in torments deepe. (see,
But then, ten thousand times I had
bene happie in my death:
Ten thousand times vnhappy now
that I enioy my breath.
Wherefore prepare oh graue in hast
to take thy share of mee:

And

And death doe thou thy duetie too,
I yeeld mee now to thee:
For all my pleasures now are gone
my mirth to mourning cheere
Is chaūged quite: my ioyes are past,
now gryping griefes drawe neer:
That greeue my silly soule so sore,
my corps consume full fast.
Oh death deny mee not therefore,
but take mee hence in haste:
The God that sits in Christal skies
hath cast mee cleane away.
No hope of helpe, no hold I haue,
good death make no delay,
No pardon due for my desert,
my sinnes deserue to die:
I linger like a lothsome wretch,
in deepe dispaire I crie.
Come death, & end my doleful daies,
deferre it not, make haste,
I loth to liue, yet dread to die
all hope of helpe is past.

Solace.

Oh wretched man, what is ỹ cause
thou mourneſt thus in woe:

Leaue of to crie and come to mee,
why doste thou sorrowe so?
The thrall is great that thou poore
doste seeme to sorrow in, (wretch
Shew me ẏ cause: be of good cheare
I sollace men in sinne.

The sinful-man.

Wo worth it thou be Solace, who
was yeasterday with mee:
He was the cause of this dispaire,
Yea, none the cause but hee.

Solace.

See the corruptiō of nature that imputeth the cause of his griefe to him that would cure his deadly disease.

Prouerb. 13. 1. Pro. 9. 7. 8. The wise whē they are reformed depart frō their euill, but the foolish will not amende. The vngodly to excuse their faults, doe by circūstance endeuour to laye the cause of their euil vpon God himselfe.

SAiest thou so? Thou art greatly deceiued, in deede I am that Solace, that for thy cōfort came vnto thee yesterday, to call thee from thy foolishnes, from thine error and remedilesse securitie: But thou art that scorner that the wise man meaneth, that refuseth to bee reformed. For a wise man, when he is reproued, departeth from his euill, but a foole, when he is rebuked of his error, falleth into raging, and as it were into a desperate madnes, as may appeare by thy frowardnes, that art not ashamed wrongfully and most vniustly to charge mee to be the cause of this sorrowe of thine, of thy dispayre, thou augmentest thy fault in thus rashly accusing mee. But it is a Lesson learned long agoe, many thousand yeeres put in practise:

namely,

namely, the vngodly to finde out excuses accor-
ding to their owne willes and peruerse con-
ceites. As Adam & Eue thy great grandfieres Eccle.32.18.
did in the beginning, when they had manifestly Gen.3.7.
transgressed the Commaundement of their
Creatour in eating the fruit forbidden, when
they were charged with the crime: what did
they? did they (vpon their reprehension) con-
fesse and say, it is so Lord, we haue eaten it con-
trarie to thy will? noe but they sought another
bye meane to cloake their disobedience, Adam
for his part sayd: The woman whome thou
gauest me made me to eate: And Eue (see-
ing the matter layd to her charge) layd it to the
Serpents charge, thincking to make (by cir-
cumstance) God himself the author of their fall.
But this iugling could not auaile them, their He that by vayne excu-
deceitfulnes deceiued themselues, and they had ses goeth a-
al their reward: Now to come to thine excuse, bout to hide
who (to discharge thine owne vnhappines, lay- his offence
est the fault on mee) that came not to vndoe thee from God,
but to reuoke thee from thy miserable blindnes encreaseth his
from thine obstinate foolishnes, & ouerthwart fault.
opinion, wherein thou were trudging as faste
as thou couldest to vndoubted dampnation.

But I see that Satan hath set a vale before Sathan set-
thine eyes, that thou canst not see thy friend frō teth a vale be-
thy foe, thou takest light for darkenesse, and fore our eyes
darkenesse to be light, yea darkenesse hath so that wee
dimmed thy eeules, that thou canst not compre- should not
see the light
of the trueth.
Iohn.1.5.

2. Cor. 6. 14. Eph. 5. 14. Io. 8. 12.

hend the light. For there is no familiaritie betweene light and darkenes. But awake thou foolish man that sleepest in darkenes, and God shall giue thee light, yea, I am the light of the worlde, he that followeth mee shall not walke in darkenes, but shall enioy the light of eternall life.

The sinfull-man.

Oh, say no more, I am vndone,
I crie, but all in vaine:
In deede I am in darkenesse deepe,
thy words augment my paine.

Solace.

Thou art deceiued, in deede I am,
the Solace that will ease:
This doleful plight of thine w speed
and wrath of God appease.

Christ the lambe of God that taketh away the sinns of the world.

I am that lambe of God that came,
by God my fathers heste:
By death for true repenting soules,
to purchase lasting reste.

Although our sinne be as red as Scarlet, Christ can make it as white as Snowe.

Although thy sinne the Scarlet dye
in rednes farre surpasse,
My death shall make thy soule as white
as whitnes euer was.
Wherefore, returne to me in haste
amend what is amisse:

I am

I am the God that pardons him,
that true repentant is.
Therefore giue care attend vnto,
these comforts of my will:
Beleeue, amend, doe not dispayre,
conuert thy selfe from ill.

I Knowe (oh sinfull man) that riches and vainglorie had euen ouercome thee. Thou were in a slumber, with the sweete lullings (as they seemed) of that deceaueable Sathan the god of this worlde, who hath in such sort blinded thy mind, and bewitched thee with vaine and transitorie pleasures, that the light of my glorious Gospell, which is the power of God, shoulde not shine vnto thee. By reason whereof the examples of the Justice of mine heauenly father (extended against such as haue their heartes so seared with the hot iron of worldly carefulnes) hath mooued thee to this kind of dispaire, feeling thy conscience guiltie of the things whereof thou hast beene reproued: And therefore most wrongfully doest thou attribute the cause of thy griefe vnto mee. But it is Sathan that thus bestirreth him now to retaine thee in the blind bye-path, that he hath hitherto deceitfully drawen thee into, beset with so many delightsome deuises, and daintie delicates of the flesh, of the minde, and of the eyes, that he is loath to lose thee, he thinkes that if thou once goe from

The deuill rocketh men a sleepe with worldly pleasures that seeme sweete, but are in deed deadly poyson.

him, thou wilt come no more, if thou forsake him, thou wilt be reteyned into my seruice, who wil giue thee better entertainemẽt, yea, though my wages in this world be not gold and siluer, though my Liuerie bee not so glorious to the eye, and thy dyet so daintie, yet I say thou shalt be sure of a good liuing, in reuersion, which is, after this life rent free, without any feare of forfeiture: thy Liuery shalbe here the libertie of a free minde, and thy Dyet daily meditation of heauenly things. Which liuing, which Liuery and which dyet (I knowe) thine old master tels thee are al vaine, al ful of seruitude, watchings, waytings, and thraledome, and he giues thee both great wages of Gold and Siluer, and great liuing in hand, hee giues thee not bare wages, but places thee most princelike at his owne Table, hee feedes thee with his owne hands, but he craues attendãce, he is something nice in seruice, you must wayte at an inch. But then like the master of a good hound, he pleaseth thee with many rewards: which thou hast accounted a very sweete and pleasaunt seruice, but thou hast heard before, that it is vayne, yea most vayne, and very affliction of the spirit, carrying thee as it were (sleeping) into the most horrible pit of all endles perdition: And euen of meere loue (being sent to cal those that were gone astray,) I was mooued to awaken thee of this sinfull slumber, to warne thee out of the

seruice

Sathã is most busie to leade vs to euill, when we be most willing to apply vs to goodnes.

The seruants of God shall haue the kingdome of heauen for their inheritance.

Sathan bestowes all things in this life on his seruats, to please them, but after this life eternall paines in hell.

Christ came into this world to call vs out of the seruice of Sathan to serue th'almightie God.

seruice of this wicked master of thine, and therfore I knowe that thou condemnest mee to bee the cause of this thy sorowe: Alas art thou so sorowfull and full of griefe, to giue ouer that master of thine endlesse miserie, the master (I say) of all mischiefe, the ringleader to all euill rule, the Captaine of all the hellish crue; the crue that haue their cogitations commonly occupied in couetouse cares and vngodly desires of worldly pleasures: the crue (I say) that are caried by his most wicked wiles into most cursed captiuitie, neuer caring for God or godlines, who esteeme my words as winde, as thou doest, who so reioycest in thine abundance, as one that laugheth in his dreame, and when hee awaketh is driuen to howle in sorowe: yea as dead being yet liuing, for thou canst not be but dead, vnlesse thou be reconciled by mee, who by my bloud shedding, on the Crosse, slewe all enmitie, betweene God my heauenly father and thee. And as I haue purchased this reconciliation for thee: So I am come to thee to tell thee, to warne thee, and to reclayme thee from error to the trueth, from the clawes of Sathan to the fauoure of mine heauenly father, if thou wilt heare mee and embrace my sayings.

Sathan the master of all mischiefe.

He that is not reconciled to God by Christ is dead in this world.

Ephe. 2. 1. 15. Col. 2. 14.

The sinfull man.

Art thou in deed that Christ so pure,
whome Iudas did betray:

And

And whom ỹ Iewes tormẽted sore,
as sacred scripture say:

Solace.

Ye I am he that hung on crosse,
fast nayled to the tree:
Christ the sacrifice for sinne. A sacrifice to pacifie,
my fathers wrath for thee.

The sinfull man.

Wo worth me then, for thou art hee,
whome I offended soe:
That in dispaire I languish here,
a wicked wretch in woe.
Dispaire. Oh let the mountaines fall on mee,
to hide my sinne from thee:
Let death approch, let gaping graue,
take nowe their due of mee:
I dare not looke on thee, whom that
my sinne offended so,
No, no, thou wilt not pardon mee,
thou art (of right) my foe.
Sathan the author of all dispaire. And Sathan seekes as erst ỹ saydst,
to winne my soule from thee:
I am content, to his request,
I willingly agree.
I cannot now reuoke againe,
my promise readie past:

Wherefore

Wherefore I knowe noe remedie,
I must be vis at last.

Solace.

ALas poore man thou art in great perplexitie, thy sences are sackt in deede: But canst thou tel by whose meanes: wotest thou y cause: canst thou yet consider who it is that worketh this vnpleasant thing in thee: Is it I, or Sathan? is it vertue or vice? Is it life or death:

The sinfull man.

A great conflict I feele in deede,
a fight of furious fiends,
Within my minde: a troope of foes,
whome subtile Sathan sends.
Who with dispayre doe so beset,
and ransacke all my will:
That nothing can appease the rage,
that pricks mee forth to ill.
Wherfore (I know) no boote to seeke
to shunne my raging thrall:
For Sathan binds mee to attend,
when he or his doe call.

Those that yeeld themselues seruāts to sinne, are in great subiection to Sathan.

Solace.

WEll poore man, notwithstanding, thy disobedience and thy wilful running from me, to that venemous Serpent, who hath thus poysoned thee with the sting of dispaire: I am not so hard hearted, but (of mercie) wilbe pacified,

The vnspeakeable power and mercie of God towards man.

fied, and vpon thine earnest repentance, bea meane, for thy reconciliation, to the fauour of mine heauenly father againe, who gaue me vp into the the hands of the world, in the flesh to be a Sacrifice and Oblatiõ, to appease his wrath (which nothing els could doe) and to be made the cause of eternall saluation to all the world, as many as beleeue in mee.

Christ the reconciliation. to God for sinne.

Heb. 5. 9.

The sinfull man.

Oh, worthy mee wretch: then I am
of whom saluation came: (none
For I haue disobeyd thy will,
and led my life in blame.
And rest in Sathans bands a slaue,
by due desert I die:
Oh death make haste, my Soule, in
for thee is for ste to trie. (sinne,

Solace.

AND doest thou now confesse that it is Sathan hath thus bewitched thee? It is true: & most vntruely erwhile didst thou charge me with it: be now ruled by me, take mine aduice, and there shall bee a dispensation prouided for thee, easely to defeate Sathan and deceiue him of all his hope, he hath (yea of al his title, interest and demaund) in thee: for I haue his head vnder my girdle: I vãquished him vpon ꝑ Crosse: I spoyled him of all his power: I tooke all his weapons from him, and tied him in chaines, that

Christ hath subdued Sathan, and bereft him of all his power.

that he cannot passe those limmits & that compasse which I haue assigned him, without my permission and licence: I discharged all wretched sinners out of his iurisdiction, and in my humanitie, satisfied and absolutely discharged the debt of all mankind, and cancelled the Obligation wherein they stood bounde, and tooke an acquittaunce for the same, sealed with mine owne blood vpon the Crosse: So that your olde maister, subtile Sathan hath no more to demaund of them: for I haue bound my self to aunswere, the vttermost farthing that lawe can charge them withall: Although they were (by reason of the breach which thy great graundparents, Adam & Eue, made of the Commaundement of the Lord in the beginning) all vnder the lawe, and so bounde to aunswere the lawe: which I haue done for all men. And therefore if thou submit thy selfe vnto me, and beleeue in me with a true faith, thou shalt bee reconciled vnto mine heauenly father, who (if thou beleeue in me) shall honour thee, and for that thou art weake and full of infirmitie, my grace and power (feare thou not) shall then most aboundantly appeare (when thy weakenesse is greatest) to hold thee vp and to helpe thee. For although sinne abound in thee, grace may more abound: that is, if thou repent thou shalt find fauour and mercy: but he that walketh on still on his wickednesse, without any motion of conscience, to

Christ hath discharged, by his death all that was due for sinne Gen. 3. 10.

Beliefe in Christ, is the meane to be at one with God.

Ioh. 12. 6. 2. Cor. 12. 7. Rom. 5. 20.

craue

He that perseuereth in wickednesse, hath no hope of grace.

craue pardon, of him whom he offendeth, this grace and this reconcilement taketh no place in such a one. Therefore, must thou come to me in faith, and in true repentance, turne from thy former wicked waies: so shalt thou bee reconciled vnto GOD mine heauenly father, whose wrath, by mine obedience, is appeased, his anger qualified, and loue renued: Death vanquished, and life obteyned: hell gates shut vp, and the gates of heauen opened: yea, my dying hath made all men aliue: for I am that seede of the woman, that haue broken the Serpents head, that haue cast out the Prince of this world, and iudged him: But he loueth yet to play the busie body, he luoeth still to bee sifting euery man, standing at their elbowes, to pricke them forward to euery vanitie: and faisly flatter them as a deepe dissembler: saying, tush, tush, God knoweth, that if thou doe thus, it shalbe for the best, this is the way to thy most benefite. But contrary when he seeth a man forwarde to vertue, bent to doe good, and to doe my fathers will, how then he bestirres him, then he takes them by the arme (as it were) and saies, doe not that, and staies him, dissuading him: saying, take heede whether thou goe, take heede what thou doe: so that he is a minister to all mischeefe, and a let to godlinesse: he seeketh by all meanes to trayne men into wickednesse, hauing his hirelinges, the world and the flesh to attende night and

Gen. 3. 15.

Io. 12. 31.

2a. 13. 1.

Sathan stands at our elbowes to preuent vs (if he could) from doing good, and to procure vs to do euill.

The world & the flesh the sourres to sinne.

and day, ready to lay sundry tẽptations, to moue men to euill: the pleasures of the world, to win them: and the motions of the flesh, to moue thẽ, to his detestable errors: wherinto he wrencheth and wringeth mẽ with tooth and nayle, to snare them and so to destroye them. Was not he the meane, to moue Herod to persecute me: and to seeke occasions to tripp me: that prouided false witnesse to accuse me: wicked Iudges to condemne me: And at last sent he not Iudas to betray me: yes surely, it was euen he: for his tẽpting mee in the Desertes on the pinacle of the temple, makes it manifest that it was he: But loe, he could bring nothing to passe, but as the Scripture before had determined should bee done, before all things (to that so precious businesse of mine) should bee finished. I could haue preuented him of his purpose, but the wil of my father was, that I should obey: so I did to the death, the death of the Crosse, a death most ignominious, most reproachfull: and yet to make the matter more slaunderous (as they thought, and as the ministers of Sathan perswaded them selues) they hung me among theeues, and murtherers: yea, a theefe and murtherer was set at libertie, his notorious cryme pardoned, and his life saued, to thrust me forward, who was innocent, faultlesse, iust, and clere, they hauing nothing to lay to my charge, and yet he neuer left vntill they had hanged me: but not to fulfill his

Io. 13. 2.

Mat. 4. 6.

Christ obedient vnto his fathers will.

Innocent Christ condemned, and a thiefe discharged.

will, but the will of my father. Sathan for his part, needed not to haue been so busie, for by my death I subdued him, by mine obedience I brought him in subiection, and bereft him of all his authoritie. A most happie death for all mankinde: for thereby I haue gotten them eternall life. I was willing and ready to fulfill the will of mine heauenly father therein: I refused nothing that might bee for the benefite of sinfull man, or that might ouercome this great Goliath, this huge Holophernes, and to confound that saucie companion, that intruded himselfe into the Garden of Paradice, so mallepertly among thy parents Adam and Eue, whom with faire wordes, glorious shewes, and vaine intisements, he ouerthrewe, and robbed them of all their happinesse, and that with an Apple: he is the instrument of all euill, the master of all misrule, who hath plaide the like parte with thee, in stirring vp thy mynde to the vanities of this worlde, to sucke the sweete from poore Simple thy tenaunt: But his dealing is with such craftie conueyaunce, that he maketh a great shewe that what he doth is for thy saluation, when in deede it is to drawe thee into destruction, and thou so simple, (nay rather full of subtiltie as a good scholler of his) haste obeyed him, and disobeyed me: followed him and forsaken me: betrothed thy self to him, and broke thy faith with me: But thou seest now I haue vanquished him,

Christ by his death subdued Sathan.

Gen. 3. 7.

Sathan with an apple, won Adam & Eue to breake the precepts of God.

I

I haue beaten him downe, I trample him and his ministers vnder my feete: thou maist perceiue that his courage is quayled, and his force of none effect: yet doth his will continue wicked, and his practises very perrilous. But to whom? not to me, neither auaileable against my members, although he seeketh by all meanes to deuoure them. It is to such as are weake in faith and of no courage: to such as he findeth ready prepared for his comming, and such as will willingly entertayne him, and bee entertayned with him: to such as will not only seeke how to resist him, but yeeld before he come nere them: to such as will not flye from him, but goe (as it were) to meete him: to such as haue a daintie, and a nice care for the flesh, and no regard to the soule: against such his force is very strong. And why? not that it is of it self strong, but such as thou art makest it strong, who fearest to offende him, who art loth to displease his officers, the world and the flesh: but canst finde in thine heart, to goe for them, to ride for them, to runne for them, yea, and to liue and dye in their drudgerie, in their seruitude and slaueric: such an one he found thee. He no soner sayd to thee, doe this, but thou didst it: say this, but thou saidst it: frame thy cogitations thus, but thou did so: when he sayth eate, thou eatest, so did thy fore father and mother: when he bids thee goe thou wilt runne, and when he bids thee runne

Though Sathan be subdued, he seeketh still to beguile vs.

The deuill preuaileth not against the faithfull.

The power of the deuill of it selfe is nothing, but such as obey him make it strong.

Man doth all things that may displease but nothing to please God

thou wilt ride poest, so diligẽt art thou to please him. But contrary, when I bid thée do this, thou disdayneſt: when I or any by my commission, bids thee goe, thou wilt either ſtand ſtarke ſtill, or goe backward, which pleaſeth well your maſter Sathan: he feeds this frailtie of thine with diuers phantaſies, as might appeare yeſterday, before I tooke thee out of his Cradle of Securitie. But wilt thou not confeſſe yet that he hath deceiued thee? doeſt thou not yet feele it: doth he yet keepe thee vnder his tyrannie? Verely verely he is a lyar, a murtherer, & the King of pride: he hath taught thee to lye, and to diſſemble: he hath hurted and wounded thee, and puft thee vp with ſuch ambition that thou knoweſt not thy ſelf. Leaue thy lying therefore, and ſpeake the trueth: be not high minded, but conſider that thou art an earthly man: thou haſt nothing to bragge of, but rather great occaſion to mourne and weepe for thy woundes, which if thou ſeeke not helpe for, will kill thee. Returne therefore vnto me, looke vp, I am that Samaritane that will powre the oyle of grace into thy woundes, and binde them vp with the cloutes of mercie. It is I, that wil carrie thee vnto the Iune of eternall bliſſe, if thou wilt riſe vp and walke with me: nay I will ſet thee vpon mine owne ſhoulders, I wil beare thee on my backe, thou ſhalt lacke nothing. I wil giue thee whatſoeuer thou wanteſt, and bring thee where thou ſhalt

Ioh. 8. 44. Iob. 41. 25.

Sathan is a lyar and a murtherer.

Chriſt the true Samaritan to heale our wounds. Luke 10. 33.

shalt bee cured, and feele no more the smart of these woundes of thine: Sathan hath made thē, I will heale them: Sathan hath vndone thee, I will releeue thee: Sathan hath pluckt thee downe, I will raise thee vp: Sathan hath blinded thee, with the vaine and transitorie, with the frayle, and foolish pleasures of this worlde, and allured thee to followe him, to eternall destruction: but I will open thine eyes, and I wil giue thee light, so that thou shalt be able to discerne his falshood and flatterie, from my faithfulnes: how to flye him, and to followe me to eternall saluation, whereof (if thou frame thee faithfully to my wordes) I will assure thee. Heare me.

Christ healeth what Sathan hath hurt.

The sinfull man.

Oh what should I poore sinner doe:
whose sinnes surpasse the sand
In number, which the surging seas
and waues haue cast on land.
No wit, no wisedome, or good will,
doth rest within my brest,
Thy wordes are all in vaine to me,
I am bereft of rest.
And knowe not how to winne again
thy fauour which is lost:
In dolefull plight I striue in vaine,
to yeeld vp guiltie ghost:

Hard winning of a desperate man.

That earth might passe to earth a-
of which it first begun: (gaine,
My soule where it deserues to be,
an wofull ghost vndun.

Solace.

Wilt thou (oh man) continue still
so hard of heart in woe?
Refusing so the fruites of grace,
that from my mercie floe?
Whereby thou mayst, at libertie
be set, from force of foe:
Reclaimd from sinne and Sathan
to rest no more in woe. (will,
Repent therefore (I say) repent,
turne thou to me in haste:
Giue eare vnto me once againe,
be yet reformde at last.
Thou shalt perceiue that I forgiue
all sinners when they crye:
Not wishing any sinfull soule
in such dispaire to dye.

Such is the loue & mercy of Christ, that he seeketh by all meanes to winne vs frō Sathan.

ALL the Prophetes beare me witnesse, th
through my name, all that beleeue in m
shall receiue remission of sinnes. Iohn sayth
any man haue sinned, he hath an Aduocate wi
the father, Iesus Christ the Righteous, & he
the propitiation for our sins. I am that Chri

Act. 10. 43.

Testimonies of Christes victorie.

of whom Osee testifieth, and sayth: in that I haue conquered Sathan already: O Death I wilbe thy death: O Hell I wilbe thy destruction: I haue (as Dauid sayth) lead captiuitie captiue, when I ascended into heauen, in ouercomming the Deuill, Sinne, Death, and Hel, enemies to the soule of man. These that were long before me haue testified of me, whose testimonie of me is true: And my father in the beginning, promised that the seede of the woman should tread downe the Serpents head, I was that pure seede of the Virgine, of whom the Prophetes spake long before, and I haue performed it vppon the Crosse, and thus doth the spirite testifie in the hearts of all the Children of my father. Now, if these witnesses cannot moue thee to beleeue: beleeue my father in heauen who testifieth of me: saying, This is my welbeloued Sonne heare him. My father hath sent into the world eternall life, and that is by me his Sonne. Well then, come vnto me al ye that labour & are heauy laden with the burthen of sinne, come vnto me & I will ease you. Art thou loden (therefore) poore man? ye more then loden: thou art prest downe, not to the ground, but to ỹ very gulfe of hel: thou maist thanke thy master Sathan for it, who being pittilesse presseth downe with the weightie burthen of all wickednesse, such as yeeld him seruice. He will promise at the first, nothing but ease, nothing

Gen. 3. 15.

Esay. 7. 14. Ier. 31. 22.

1. Io. 5. 7.

1. Io. 5. 11.

Mat. 11.

They that are loden with the burden of their sinnes, may come freely to Christ, and be comforted.

The deuil wil promise ease, but the end is paine and lasting woe.

but pleasure: but in the ende he loueth with labour, and paieth your hire with paine: thou that hast had the tryall of it, excuse him if thou canst: no thou canst not, nor thy self. Wherfore, I say, defie him, and condemne thy self, who hast gone astraie, who hast wrought wickednesse, euen with greedinesse: And I see that he hath led thee into such a Labernth, into such a deepe Dungion of dispaire, that it wilbe hard for thee to winde thee out againe. But I will worke thee such a way, as if thou bee aduised by me, if thou followe my counsayle, and walke the way that I will shewe thee, thou shalt (spite of his heart) breake his fetters in peeces, get out of his prison, and defie him and all his wicked retinue euen to their faces.

The coūsaile of Christ eternall trueth, & the way of life.

The sinfull man.

Oh Solace doth thy mercy, so
abound to pardon me:
Although like stinking filthie cloath
my life appeare to thee.
If Sathan held me not in band,
fast linckt in fetters fell:
Who roares like raging Lyon, whē
I doe determine well.
Full faine I would returne to thee,
whose mercy now I see:

And

And do perceiue that Satan seekes the meanes to murther me.

Sathan seekes to draw men first into dispaire, and thē to cut of their owne dayes.

Solace.

YEa, that is his occupation, he hath nothing els to liue by, nor to maintaine his kingdome withall: He first allureth men to al kinde of vice: he stirreth them vp to rebell against the will of mine heauenly father, and (as much as in him lyes) reteineth them therein: but when they be somewhat touched with the knowledge and feeling of their error, when the spirite beginneth to groane, vnder the heauie burthen of sinne, and commoneth them to the leading of a new life, and they begin to fall from him: then beginnes he to bestirre himself, then he begins to cogge and to lye, then he renues the Commissions of his officers, and wicked ministers, to lay a newe assault to their soules, who with great diligence execute their masters will, in perswading the poore sinner, that he beginnes to take an ill course, if he decline from his wicked way, when he refuseth to doe ill, and chooseth to doe good: when he leaueth darknesse and betakes him to the light of trueth. He tolde Iudas that he was not wise if he would followe me, but if he would forsake me and betray me then did he well. But when he had performed his commaundement, and done as he was bid, what did that master of his for him? for sooth,

Sathan most diligēt to deceiue vs, when we be most desirous to returne vnto God.

Ioh. 13. 2.

(for feare least he should haue truely repented and haue vnfeynedly returned to me againe) he put such a pricke into his conscience, that he neuer left him, till he had hanged himselfe. Such conflictes maketh hee in the mindes of men, that haue once yeelded vnto his pestilent motions, and obeyed his wicked will. without remorse of conscience, feare of death, or loue of mee, and that will not be in time reclaymed from their wickednesse, whome the wordes of my mouth will not moue, nor the feare of hell fire, fraye from their filthinesse: these (I say) when they heare the iudgements of my Father against them for their sinnes, he (to the ende he may hold them still in blindnes) scarreth them with threates, and ouercommeth their wittes, with most horrible and blasphemous perswasions, that there is no saluation or hope of helpe in me: in so much as he laboreth by all meanes, and vseth all his policies to bring them to destruction, resisting them alwayes from doing any good: as he stoode at the right hande of Iehoshua to let him, when hee prayde vnto myne heauenly father for the state of the people: So hee endeuoureth to take my worde out of thine heart, least thou shouldest beleeue and be saued: yea, he desireth to winnow those that will come forwarde to godlines as Wheate, as he sifted Peter myne Apostle, who perswaded him selfe to be able to stand strongly, but loe, (euen with thy

Zach. 3. 1. The Deuill went about to let the prai ers of Iosua. Math. 8. 12.

Peter denied Christ by Sathās meanes.

the feare that Sathan stroke him with) he denied me three times: but he repented, went out, and wept bitterly: And afterward resisted him manfully, nay, he was not cõtented only to trie mine Apostles, and other holy men, but he had a pull at me, he layd a great assault against me (as he thought) for he tried me with great possessions that he promised to giue mee, hoping that wealth would winne me: he tryed me with hunger, & when he sawe this would not moue me, he sought meanes that I might kil my self, to throwe my selfe downe of an high steeple, but I could haue done it without hurt, and so he perswaded me (although he beleeued it not.) But this practise hee putteth yet in proofe, for he willeth one to drowne himselfe, another to kill himselfe, the third to hang him selfe, and by diuers other meanes, he mooueth them to mischiefe themselues, to dispatch them out of the way: And why? Least they should after his ve[illegible]nous biting, looke vpon the brasen Serpent and liue, (which is) least they should forsake sinne and cleaue vnto righteousnes, least they should repent their wicked life, and so returne and looke vpon me, who was lifted vp, vpon the Crosse, that none that beleeue in me, should perish, but be healed of their spiritual diseases, the sting of Sathan. Wherefore, turne thou vnto me, turne thee I say vnto mee, behold me crucified, take a good hart vnto thee, feare thou not:

Mat. 26. 34.

Marke 14. 32. Mat. 4. 3.

Sathan tempted Christ.

The deuil seeketh many meanes to destroy vs.

Num. 21. 6. The brasen serpent a figure of Christ Io. 3. 14.

When sathan hath stung vs with sinne, we must looke vpon Christ, that is, we must beleeue in him & bee saued.

I was sent in the flesh to die for thy sinnes: such tender loue of thy saluation had mine heauenly Father, that notwithstanding, I was his onely deare Sonne, in whome he was delighted, yet spared he not me, but sent me to saue thee. Set Sathan therefore at naught, I haue alreadie reprooued him, take him as he is a fyrebrand of hell, whome I haue dispoyled of all his power: feare none of these things that he threateneth thee withall: But be faithfull vnto the death, and I wil giue thee a crowne of life. Be strong in the power of my might: Put away lying, and the author of lyes, and gird thy loynes with veritie, put on the brest plate of righteousnes, the shielde of fayth, and stand against these sharpe assaults of Sathan, out of whose hands to redeeme thee, I haue payd, what could be demaunded, yea, the vttermost farthing, nothing coulde ransome thee, but my blood, and that I gaue euen vnto the last drop: whereof, because I see thee ignorant, I tell it thee so much ẏ oftner, wherein if thou beleeue me, I will proceed to shewe thee further what my fathers will is, and howe thou shalt goe forward to fulfill the same. Play the good and skilfull Mariner, that hoyseth vp the Sailes when the wind best serueth, and like a wise Marchant, make thy market when thou meetest with the best Chapman, least when thou wouldest saile, the winde turne against thee, and the market (contrarie

Zech. 3. 2.

Reue. 2. 10.

Ephe. 6. 10.

Christ hath ransomed vs out of the hands of Sathan, euen with his own blood.

We must take opportunitie when we may haue it, to turne to the Lord.

to

to thine expectation) fall to thy disprofit: Therfore I say, while thou hast this opportunitie, take holde of my proffer, seeke me nowe I am neere, least when thou wouldest, thou canst not find me: take heede ẏ thou omit not this conuenient time, say not I come too morrowe, I will goe burie my Father: I will goe proue my yoke of Oxen, I wil goe see my Farme, I wil go build, &c. These and such like delayes haue deceiued many: were not the fiue foolish Virgines shut out, because they had no light in their Lampes when the Bydegroome came: Let this suffice, while thou hast light proffered, receiue it, least thou be thrust into vtter darkenesse, where shall be weeping and gnashing of teeth.

Make no delay to returne vnto God.

The wise and foolish virgins.

The sinfull man.

Oh Solace, I appeale to thee,
in heart I doe request:
That ẏ wilt shewe the perfect path,
to thy surpassing rest.
I doe perceiue from Sathan thou,
by death hast set mee free:
But tell me what I must beleeue,
and doe to come to thee.
Ye labours yet within my brest,
and faine would haue me gone:

Ye

He tels me flat, that comfort thou,
in fine, wilt shewe me none.
For I am his, (he sayes) and he
will haue me in the end.
Good Solace (if thou can) doe thou,
this cause of mine defend.

Solace.

VVEll, well, (I say) take heede thou sinful wretch, least (as I sayd erwhile) thou loose this fit opportunitie, this conuenient wind that now is risen to blowe thee to the sweete harbour of saluation, take heede, it turne not against thee: doest thou beleeue these tales of him that seekes to destroy thee, and that raiseth so many stormes and tempestes to beate thee backe from the sweete and sure harbour of heauenly comfort? And makest thou a doubt of my power? Shall I defend thee if I can? Is it by reason of infirmitie, that thou sayst so? or is it a stone which Sathan gaue thee to throw at me, as his ministers did when I was on ỳ Crosse, they bid me come downe and saue my selfe if I could, yes, yes, I could, and so am I able to saue thee if thou beleeue in me: I haue already vanquished him that holdeth thee thus in darknesse and in the shadowe of death, and thus perswadeth thee to refuse light offred in an acceptable time. But faint not I say againe, but beleeue verely to haue thy portion in the lande of the liuing.

Infidelitie, the greatest let to come to Christ.

Psal. 27. 13.

ning. Oh wretched man, I perceiue thine infir- Heb.4.15.
mitie, yet touched with the desire of thy salua-
tion, wherefore suffer this tryall with patience,
I was tempted (as thou hast heard) but I with- Mat.4.6. Phil.2.8.
stood it, euen vnto the death. Be strong, resist
this cruell aduersarie of thine, fight manfully
against him, and beate him downe with the Faith, the chiefest weapon to resiste Sathan.
Clubbe of a true and vndoubted faith in me:
Lay about thee, before thee, and behinde thee,
and of euery side: suffer him not to come neere
thee: let him vnderstand that thou hast a master
now that is mightier then he: tell him that thou
art now in the seruice of Iesus Christ, a Cap-
taine that hath giuen thee the weapons where-
with he ouercame him on the Pinacle, and on
the Mountaine, & at al times in al his assaults,
and then will he thinke his labour to bee all in
vaine, which he hath bestowed in stirring thee
against me. And as I haue promised to stande Heb.4.16.
thy freend, I will performe it: come thou bold-
ly vnto the Throane of grace, where thou shalt Gal.5.1.
receiue comforte in these conflictes, I am the Christ the foũtain of al true helpe.
fountaine of all spirituall helpe, who haue deli-
uered thee out of the bondage and thraldome of
the deuill: by my blood haue I raunsomed thee
out of the captiuitie of Sathan, I willingly o-
beyed myne heauenly father to the death, to ob-
teine remission of thy sinnes, and rose againe
for thy iustification, that thou through faith in
me shouldest bee saued, and from henceforth to
liue,

liue, not to thy selfe after the flesh, to fulfill the lustes and euill appetites thereof, pleasing Sathan, but to liue vnto me: that is, to abandon vice and to followe vertue: to eschue euill and to doe good: to seeke peace and to ensue it, and carefully to imbrace godlinesse and righteousnesse of life, as by me thou art made righteous, and by me all thinges pacified both in heauen and earth: by me thou art reconciled and made at one againe with God myne heauenly father and by me (if thou beleeue) thou shalt obteine forgiuenesse of all thy sinnes, and pardon for al thine offences, for thy manifold transgressions, rebellion, and disobedience: And to thee that art sinfull, ignorant, and farr from knowledge, to thee is here (euen in my blood) saluation offred, and the true spirite of wisedome opened, that the eyes of thy mynd, that now are so dimmed with the shadowe of the olde man, may bee lightened with the Candle of my sacred counsaile, and truely perceiue and thinke heart rightly conceiue, what the ende is of this hope wherunto I am come to call thee: what the riches of my glorious inheritance (which I here proffer thee) is, and the greatnesse of my power, which I promise thee: who (as I sayd before) haue torne in peeces, and cancelled the Obligation, wherein thou stoodest bound, I haue taken it away, and fastened it on the Crosse, I haue loosed thee from the seruitude and slauerie of Sathan,

2.Cor.5.14. Colos.20.

We are in Christ, made at one with God.

Ephe.1.13.

Ephe.1.17.

Col.2.14.

1.Io.3.8.

who

who (as thou sayst) doth chalenge thy seruice, I haue set thee free from the workes of darknesse, who am the light, and no man that beleeueth in me shal remaine any more in darknesse: beleeue therefore in the light, that thou mayst bee made the childe of light, and obteine life againe, that now art dead vnder the Prince of darkenesse, who had once the power of death. But I haue deliuered all them that beleeue in me, and liue in my feare, and haue take away that partition, that was set betwene God my father and them: So that through me thou mayst haue free accesse vnto him: yea, Iewes and Gentiles, are vnited and knit to one God, euen my father, who for their sakes, gaue me an oblation and sacrifice, to bee offered vpon the Crosse, to the ende that by myne obedience they might bee made righteous. I was accursed, that through my curse they might be blessed, and deliuered from the heauy burthen of the lawe, yea, I became poore to make all men rich: but not as thou hast gloried to bee rich, in goodes and great aboundaunce, but in grace and the fauour of myne heauenly father, with whom I haue obteined peace for thee, and deliuered thee out of ỹ thraldome of that spirituall Pharao, by offering my body a Pascall Lambe, & sprinckling my blood vpon the doore postes of the hearts of all true beleeuers in me. Wherfore come vnto me, thou that art so heauie loden, and I wil refresh thee.

Io.2.4.6.

Heb.2. Christ hath deliuered all men from death that beleeue in him.

Ephe 2.18. Iewes and gentiles haue accesse to God the father through Christ.

Rom.5.19. Gal.3.13. 2.Cor.8.9.

Confesse

Confesse me with thy mouth, & beléeue in thine heart, that God raised me from death, and thou shalt be saued, for my comming into this world was to seeke and to saue that was lost. Wherefore heare me, for if thou heare my wordes and beleeue in him that sent me, I will raise thee vp in the last day to eternall life, for there is saluation in none but in me onely, who haue the power euen in mine owne handes to recouer that againe for thee, which was lost by the fall of Adam.

Rom.10.9.

Luke.19.10.

Io.6.40.

Rom.2. There is saluation in none but in Christ.

The sinfull man.

Oh passing comfort now I feele
renue in me againe:
We thinkes I heare that Sathan (saies,
now is my labour vaine:
Which I and mine haue had vp him,
that now conuerted is.
We thinkes I heare him rage, ỳ I
should take the way to blisse:
But let him fret and fume his fill,
and doe his worst to me:
I doe not force: my sure refuge
good Solace is in thee.
True comfort doth begin I see:
encrease it more and more:

And

And let that furious feend leaue of
to vexe my ſoule ſo ſore.
And ſhew what I muſt doe in haſte,
becauſe the night is nye:
For I intend to follow thee
good Solace, till I dye.

Solace.

SO ſayd Peter mine Apoſtle, that he would followe me whether ſoeuer I went, yea, he would not refuſe to dye with me: but when the raging and boyſterous ſtormes of Satans miniſters blewe about mine eares, and began to beate vpon the walles of his frailtie, being demaũded whether he were not of my companie: he flatly denied me, nay, he forſware me, & ſayd, that he knew me not: Be not therefore too bold at the firſt hunt, though thou feele more comfort, and thy minde more quieted, and Sathan not ſo ſtrong with thee as he was, take heede thou faint not, take heede thou returne not to thine olde vomit, to the wallowing in the mire and dirte of the dregges of Sathans poyſon. But be thou mindfull of theſe wordes of mine, and the comfortable counſaile which this day I haue giuẽ thee. Beleeue my ſayinges: and becauſe the night is at hande, I will referre other thinges which I muſt learne thee towardes the amendement of thy ſinfull life, till to morrowe, when thou ſhalt finde mee readie here: in the

Ioh.18.17. Luke 22.57. Marke 14.68.

We may not preſume to ſtand, leaſt we fall.

2.Pet.2.22.

meanetime, be meditating of my former speeches, retaine them in memorie, and praise mine heauenly father in mee, for thy comfort already obtayned.

The ende of the Tuesdayes Conference.

A THANKES.

A THANKESGIuing to Christ our Sauiour, for his comfort in the affliction of conscience, with a prayer for his continuall assistance, to be preserued from dispayre.

OH Gracious and Omnipotent God, Oh Iesu my Sauiour, I yeeld thee all possible thanks and praises, that in my great distresse and conflict of conscience, thou hast vouchsaued to send mee comfort and inward feeling of thy mercie, and the vnfayned loue and care, which thou hast of the saluation of my poore soule, which *Sathan* myne aduersarie: and the vtter enemy of all mankind, hath inuironed with so many doubts of thy mercie and my saluation: and layde before the eyes of my poore conscience so many grieuous sinnes, most horrible offences, & such manifest rebellion against thee: that I standing, as a guiltie wretch, a condemned

demned perſon, at the Barre of thy iuſt iudgemẽt, expecting nothing but the ſharp ſentence of death: thou haſt vouchſaued (ſuch is thine vnſpeakable mercie) louingly to call me out of that deepe dungion of diſpaire, to reſcue mee from the cruell clawes of *Sathan*, and to ſet mee free from the moſt fearfull and iuſt doome of death: Inſomuch (ſweete Ieſu) as I feele my ſelfe comforted, I feele mee relieued, and my ſoule freely ranſomed from the captiuitie of that monſtrous enemy: that ougly Serpent, that filthy feend & moſt cruell aduerſarie of mine, *Sathan*: and that by thy death and bitter paſsion: whereby thou haſt lead captiuitie captiue, when thou aſcendeſt into heauen, yea, thou haſt vanquiſhed the death of death, thou haſt vanquiſhed the deuill, and triumphed ouer death and hell: all power both in heauen and earth is in thine hands: and that *Sathan*, that hath ſo ſharply aſſaultep mee, is within the cõpaſſe of thy power: hold him vnder, ſweete Ieſu, keep him down, let him not preuaile againſt mee, and as my poore ſoule and weake body are ſubiect vnto ſinne (being deſtitute of thine helpe, & wanting thy grace) So (ſweete Ieſu) looke fauourably vpon mee, in mercie, hold mee vp that I fall not: ſuppreſſe all vngodly motions in mee, dryue all dulneſſe from myne

hearte:

heart: & darkeneſſe from myne vnderſtanding, make mee ſubiect vnto thy will in all things, and aſſure mee of ſaluation: Let thine holy ſpirite woorke vnfayned beliefe of all thy louing promiſes: and driue away all doubtes of thy bleſſed fauour: for, moſt louing Ieſus, my redeemer and daily mediatour, ſuch and ſo many are the pernicious ſleightes, and miſchieuous deuices of that ſubtile ſerpent, whereby he neuer ceaſſeth, but continually ſeeketh to torment the troubled conſciences of thoſe that he hath wounded with the Darte of ſinne, working in them a lothſome deſire to liue, and a great deſire to die: pricking them forwards to many miſchieues, drawing them into many daungerous and noyſome conceits, to caſt themſelues away, and to ſeeke death before their due time: So hath hee ſought (ſweete Ieſus) to intangle mee, to mooue mee to caſt away my life: whereby ariſeth in mee ſuch a conflict, betweene him and thine holy ſpirite, that it euen bringeth me into the dungion of vtter diſpaire. Oh good Ieſu, helpe mee good Ieſu, comfort mee ſweete Ieſu, defend mee from his tyranny, Come thou vnto mee, ſhewe thy ſelfe in me, that the filthy feend may ſee and perceiue that a ſtronger then hee keepeth the houſe of my poore ſoule. Oh moſt inuincible Ieſu,

let him knowe, that I ſerue vnder the banner of that moſt mightie Captayne, that ouercame him long agoe, and conquered all his kingdome. Oh ſweete Ieſu, leaue mee not, depart thou not from mee: but let thy grace remayne in me as a ſufficient Buckler againſt that ougly Serpent, that olde Traytour *Sathan*, who neuer ceaſſeth to aſſault mee: heare mee, oh ſweete Ieſu, and giue me ſtrength, Amen:

Oh Lorde, increaſe my fayth.

THE VVEDNES-day, or third daies Con-ference, betweene Solace and the ſinfull man:

*VVhereas the ſinfull man was yeſter-*day ſtriken with diſpayre of being ſaued, by reaſon of his manifold offences, which *Solace* proued, and his conſcience confeſſed him to bee guiltie of: receiuing ſome comforte againe, by the ſweete counſaile of *Solace*. Now *Solace* beginneth to preſcribe him the way that he muſt begin to take to become a newe man.

The ſinfull man.

LOe Solace here I am to day,
as thou appointeſt mee:
Thy counſaile is ſo paſſing ſweete,
I long full ſore for thee.

Solace.

Then here am I attend, giue eare,
imbrace my counſaile deare:
If thou be ſorie for thy ſinne,
it will full ſoone appeare.

And doe with faithfull heart beleeue
the Solace which I showe:
Repenting truely all thy sinnes:
on me lay all thyne woe.
And cast the burthen of thy sinne
on me, without delay:
Be strong in faith, attend to me,
and gad no more astray.

The sinfull man.

Oh, Solace art thou readie here,
loe, I attend thy will:
But for repentaunce and for faith,
as yet doe passe my skill.

Solace.

Faith and repentance, the ground work of a new life.

THou must learne them then, for they are things most necessarie: Faith and Repentaunce are the very beginning, the foundation and ground-worke of a new life, and are so linked and united together, that the one cannot worke effectually in thee without the other. And for asmuch as thou sayst thou art ignorant in them, I will shewe thee what they are and how they worke, if thou wilt attend a little while.

The sinfull man.

Yes, with good wil, good Solace shew
at large what thou hast sayd:
Proceede to finish in mine heart,
the plat which thou hast layd.

Solace.

Solace.

VVEll, sith then thou desirest to be instructed in the path that leadeth vnto amendement of life: knowe this that Faith is the ground of all goodnesse, whatsoeuer: and whatsoeuer proceedeth not of Faith, is sinne. And therefore, wil I shew first, what Faith is, which must be the foundation of thy true repentance.

Faith, (as mine Apostle Paule in the 11. to the Hebrewes, by the instinct of my grace, hath rightly defyned it) is a certaine and sure beleefe of the obtayning thinges alreadie hoped for, and an euident feeling of the manifold promises which God mine heauenly father hath made vnto thee, touching thy saluatiõ, in me, his Sonne. And whereby also thou maist inwardly taste of the vnspeakeable ioyes, whereof thou shalt be made ful partaker hereafter in heauen.

Heb. 11. 1. The definition of faith. 1. Pet. 1.

The sinfull man.

Oh rare and passing thing is this,
a glasse of heauenly skill:
Whereby on earth I may behold
in thee, thy fathers will.

Solace.

SO it is in deede, and without it, it is impossible to please mine heauenly father, or to take any benefite, of that sacred counsaile which I haue before giuen thee. Thou must therfore remember, that as I haue rowsed thee out of the sleepe of this sinful securitie, and redeemed thee out

It is impossible to please God without faith.

sinfull, out of the clawes of Sathan, so to stand vndoubtedly perswaded, that I had such an especiall care of thy saluation, as through the free fauour and mercy of mine heauenly father, thou art by my blood shedding, without any desart or merite of thine at all, vpon thy true and vnfeyned repentaunce freely pardoned of all thy sinne: As Mary Magdaline, a most sinfull woman, out of whom I cast seuen deuills, through this faith, was attentiue vnto my wordes, and grewe into such a loathing of her sinnes, and griefe of heart for her iniquities, that she truely repented, fell prostrate on ẏ knees of her heart, wept, and washed my feete with her teares, and wiped them with the heire of her head: this was the working of a true faith: Whereby mine Apostle Peter also confessed me to be very Christ the Sonne of the liuing God, and that I was eternall life. By this faith also, did Abraham beleeue the promises of mine heauenly father, and refused not to sacrifice his owne sonne Isacke, to fulfill the will of the Lord, and by reason of his beleefe was accompted righteouse. Mary, the blessed Virgin, the minister by whom I was borne in the flesh, beleeued the message of the Angell Gabriell, and was blessed. The Eunuch by this faith beleeued the preaching of Phillip, that I was the Sonne of God, who desired and was Baptised. Mine heauenly father, through the earnest and faithfull prayer of Elisha,

Ioh.3.2.3.
Luke 10.39.
Christ cast 7. deuils out of Mari Magdalene.
Ioh.11.2.
Matth.16.16.
Ioh 6.65.
Gen.15.6.
Gen.22.2.
Abrahā was accompted righteous by reason of his faith.
Luke 1.38.
Act.8.37.
2.Luke 6.18.

Elisha, discõfited and strake with blindnesse, his enemies that came to take him. With this weapon did Ionathan, with a yong mã, his Armour bearer, discomfite & put to flight, a great Garrison of the Philistines. Dauid when he was a poore Sheepheard, by faith, ouercame ẏ great and mightie Gyaunt Goliah, and thereby discomfited all the host of his enemies. The three Children by this faith were deliuered out of the hot burning Furnace, and the ministers of Nabugadonazer consumed with the same fire. Eliah in the Wilderneſſe, in his great distresse of hunger, was by faith fed twise euery day with the bread and flesh that was brought him by the Rauens, sent by ẏ prouidence of mine heauenly father. And by the same faith, restored frõ death to life the widowes sonne of Zarephath, and so increased and multiplied her Oyle and Meale, that the more she spent the more she had. And mine heauenly father, at the faithfull prayer of Eliah, sent fire from heauen vpon his sacrafice, to manifest my fathers power, and to confound the false Prophets of Baall. Ioshua the King, to bee reuenged of his enemies, prayeth vnto mine heauenly father in a strong faith, that the Sunne and Moone should stay and stand still, & so they did, vntill he had ouercome fiue Kings and hanged them. This faith was the guide of mine Embassadour and forerunner Iohn Baptist, wherby he executed and performed the will of

The enemies of Elisha striken with blindnes.

1.Sam.14.13.
1.Sam.17.26.
Dauid by faith ouercame great Goliah.
Dan.3.17.

1.King.17.12.
Eliah fed with Rauens.

1.King.18.38.

Fire from heauen consumed Elias Sacrifice.

Iosh.10.12.
The Sunne & Moone stood still at the faithful prayer of Ioshua.
Ioh.1.30.

of mine heauenly father, and by the eyes of the same faith saw before what should come to passe afterward: preparing that path by Baptisme by water, vnto Repentaunce: which represented that heauenly Baptisme, wherewith I afterward Baptised with the holy Ghost, to eternall saluation. Peter and Andrewe his brother mine Apostles, being poore Fishers, when I willed them to follow mee, euen by this faith left their Nettes and followed me: so did the rest of mine Apostles. And though this faith Aarons Rod budded & did beare blossomes & ripe Almonds, for a testimonie against the rebellious children, who grudged to haue him to serue ỹ Lord in the Tabernacl, efor the people. The theefe that hũg on the Crosse with me, beleeued in me and was saued. So excellent a thing is faith, that by it, are all the fierie darts of Sathan, the deuices of the wicked, & all impediments of the mind quenched & ouercome: And they that want the same, are in most miserable and hard estate: for that without it, they are not able to resist the deuill, the Prince of darknesse, who draweth thẽ headlong into endles distruction. This faith (I say) is the sure defence & shield of thy saluation: my right hand vpholdeth all thẽ that put their trust in mee. They that beleeue in mee shall alwaies reioyce, they shalbe alwaies giuing of thankes, I will blesse them, and with my fauourable louing kindnesse I will compasse them about as with

Ma 4 18. Through faith the Apostles followed Christ.

Luke 23.43.

1. Tim. 1.

Faith, the weapon to withstand Sathan.

Psal. 18. 2.

Psal. 5. 12.

with a shield. Verely verely I say vnto thee, if thou heare my wordes and beleeue on him that sent me, thou hast euerlasting life, and shalt not taste of death but shalt liue. But those that put not their confidence in mee, but goe on still in their wicked waies, them (I say) will I roote out of the earth, I wil consume thē with the breath of my mouth, I wil cut them off, like grasse, and they shal wither like the greene hearbe. They that forsake me & beleeue not my sayings, though for a time they florish & make a shewe of prosperitie, yet they shall perish & consume away as ỳ fat of Lambes, euen like smoke shal they vanish away: for the God of this world hath blinded their hearts, that the light of my glorious Gospel should not shine vnto thē: who shalbe damned for not beleeuing the trueth, but tooke delight in vnrighteousnesse, in vanities and lyes. The Prince that would not beleeue the words of Elisha, the Prophet of mine heauēly father, who promised plentie of victual to Samaria, was troden to death by the people. The sonnes in law of Lot beleeued not the words of Lot, & were destroyed among the Sodomites with fire and Brimstone. This vnbeleefe was the ground of the fal of Adam and Eue: for had they beleeued ỳ words of mine heauenly father, which he told thē, that in what day soeuer they eate of the fruit of the tree of the knowledge of good & euill, they should dye the death, they had liued:

Ioh.5.24.

Psal.37.2. The Lord wil roote out & cōsume those that put not their trust in him.

2.Cor.4.4.

2.Thes.2.12.

2.King.7.17. The vnbeleeuing prince troden to death.

Gen.19.24.

Gen.2.17.

Mar.16.16. He that beleeueth ſhalbe ſaued, but he that beleeueth not ſhalbe damned.

liued: but they did not beleeue it, but hearkened to the Serpent, and loſt the freedome of the Garden. Verely I ſay vnto thee, he that ſhall be leeue and bee Baptiſed ſhalbe ſaued, but he that will not beleeue ſhalbe damned, and looſe the freedome of eternall bliſſe.

The ſinfull man.

A ſharp cõclusion, which doth ſeeme the ſumme of all: whereby, The faithfull ones ſhall liue for aye: and vnbeleeuers die.

Solace.

THou conceiueſt it aright: for they ẏ beleeue not my goſpel, they that deſpiſe my cõmandements, & worke not my wil, though they make a ſhew of feined holines for a time in the world, they doe but beguile themſelues, whoſe ioye in the ende, ſhalbe weeping and mourning, whoſe eſtaſte is reſemblable to the great and mightie trees of the earth ẏ men grub vp by the rootes, the ꝑinte of whoſe place can be no more ſeene. Yea, curſed is that man that putteth not his truſt in the helpe of myne heauenly father, but repoſeth his confidence in fleſhly and tranſitorie meanes, as in his owne ſtrength, in th'abundãce of his riches, in the multitude of his great and wealthy friends, and in the ayde that commeth of fleſh: for he ſhall wither like th-egraſſe, & conſume away like ẏ greene hearbe: whoſe ſtrẽgth

Curſed is hee that putteth his truſt in man, and not in God.

is

is meere weakenes, & whose wisdome is meere foolishnes. The Childrē of Israel putting their trust in their owne strength, were slaine of the childrē of Beniamin. Abiiah, putting his trust in the helpe of mine heauenly father, & diſtrusting in the power of his owne people, preuailed, and slewe fiue hundred thousand chosen men of Israel. Hezekiah king of Iuda, put his whole confidence in the help of mine heauenly father: and all that he tooke in hand prospered: God is the strength, the buckler & strong shield of them that faithfully beleeue in him, he that vnfeinedly trusteth in God mine heauenly father, shal be as the mount Syon, which can neuer be moued, but remaineth stedfast & sure for euer, whom no tribulation, no storme, tempestes of aduersitie, nor worldly vanities can remoue frō holding fast, and surely depending vpon the prouidence of mine heauenly father. They that trust in Chariots & horses, are soone ouercome: but those that faithfully depend vpō mine helpe and strength, stād fast & inuincible for euer, and shalbe like the tree plāted by the riuers side, that bringeth forth his fruit in due season, whose leafe shal neuer wither away, and whatsoeuer he doth it shall prosper: he shall florish like an oliue tree in my fathers house that neuer decaieth: he shal inherite the lād and possesse the holy mountaine: that is, he shalbe fed & releeued while he liueth vpō earth, and

Iud. 20. 21.

The children of Israel slain in putting their trust in their owne strength.

2. Chron. 13. 18

2. King. 18.

The faithful, are compared to mount Syō that shall neuer be mooued.

Psal. 20.

Ier. 57 5.

The wonderfull blessings that are promised to the faithfull.

Isay. 57. 13.

and in ỳ end, be partaker of mine eternall inheritaunce: which by the shedding of my blood, I haue purchased for all them that beleeue: which blood of mine, remaineth alwaies fresh in ỳ sight of mine heauenly father: to whō thou hast (throwe me) free accesse, & with him, my self, a continual Mediatour for thy sinnes: wherfore come boldly vnto the throane of grace, come w̄ a true heart & ful assured faith, be sprinckled with my blood from an euil conscience, & keepe the possession of a sure hope of saluatiō in me, without wauering. The iust shal liue by faith, for if thou withdrawe thy self from trust in mee, my soule shal haue no pleasure in thee, and thy soule shal dye ỳ euerlasting death. Wherfore let not Sathan (I say) ouerrule thee, to drawe thine affections with the force of worldly reasons into the gulfe of dispayre againe, as he hath indeuoured heretofore: for thou must renounce al politicies, al forecasts, al whatsoeuer reason teacheth ther: and with the foote of a true faith stape it to peeces: only setling thine heart and whole mind to perfourme that in all thine actions & thoughtes, which the eye of faith shall see poynted out with the finger of myne holy Spirite, for thy comforte and vndoubted saluation. Wherfore, let the eyes of thine heart bee alwayes open, and the shielde of a true faith, alwaies readie to see, and strongly to withstande, the deceiptes and errours of Sathan, least bee dazell thyne vnder-

The Iust shall liue by faith.

We must beware that we be not led by worldly reason, for it often deceiueth

vnderstanding, and quench the good motions of the spirite, with the vanities of the olde man, and so take this shielde of faith from thee, and make thee vnable, to take holde of those thinges, the beleefe whereof leadeth vnto eternall blisse, & the vnbeleefe turne to thy destruction. Thou must beware I say of naturall reason in causes touching thy saluation: for Sathan manie times layeth it as a block for the children of God to stumble at, as an hindrance of their faith, wherby he went about to quench the faith of my disciples, and to driue them to think it impossible for me te fæd foure thowsand men, with seuen loaues and a fewe fishes. The woman of Samaria being led by reason, could not perceiue what that water of lyfe was, which I promised her, but when she had plukt away the baile of reason, and felte a sparkle of faith, she perswaded her selfe, that I was Christ the Sauiour of the worlde. This reason could not perceiue how Abraham, that was so long before mee, could see my dayes, to see mee in the flesh: which (in deede) he sawe a farre of, with the eyes of an vndoubted fayth: the eye of which fayth, taketh his lighte of ỹ word of mine heauēlye father, the writinges of the Prophets, and of the Gospell of trueth: and by that

Sathan layes naturall reason often before the eyes of men, to the end that stūblinge vpon the same, to hinder their fayth.
Mat. 15 33.
Io. 4 9.
Io. 8. 56.

Naturall reason could not conceiue how Abraham saw Christ lōg before he came into the world.

The eye of fayth taketh his light frō the worde of God.

eye, he sawe me so long before, and by that eye, must thou direct all thine affections, and measure all thy desires. For the eye of reason, taketh her light from worldly and naturall wisdome, which is folishnes before me: for the naturall man cannot comprehend my doctrine, he knoweth not what God mine heauenly father is, neither can he vnderstand what his will is, when he is in trueth, and when he is in erro, when he is in light, and when he sitteth in darknes: he cannot talke of the word of trueth, but remaineth in voluntarie blindnes: and to such is the preaching of the sacrifice, which I offered once for all, vpon the Crosse, folishnes. But vnto such as beleeue in faith, it is the power of God my father vnto all nations: wherfore, be not ashamed of my Gospell, for it is the very instrument of saluation to all that beleeue: for thereby is the righteousnes opened, which if thou attaine vnto, by proceeding frō faith to faith, thou shalt appeare in the last daye, among the number of them, that shall liue for euer. Shut vp (therefore) the eye of reason, wherewith thou hast bin so long led into erro, and vanities: And haue the eye of faith opened, whereby thou mayest be guided to true beleefe in the liuing God, mine heauenly father, who made the: in me his

The eie of reason hath his lighte frō wor.dly wisdome which is foolishnes.

Gall. 5.2. Rom. 1.16.

The gospell is the instrument of salnation.

his Sonne, who haue redéemed thée: and in the holy ghoſt, who hath ſanctified thée, and all thoſe that are appoynted to eternall Saluation: wherein conſiſteth the whole ſumme of all that which thou arte bound to beléeue, to be ſaued.

All that we are bound to beleue conſiſteth in the trinitie.

The ſinfull man.

Oh Solace, ſhould my whole beléefe,
be grounded on you three?
Then ſhewe I pray thée more at
what my beliefe muſt bee. (large,
I doe alreadie vnderſtand,
that faith muſt be the eye:
Whereby I muſt expect to haue,
ſaluation from on hye.
I doe beléeue: helpe vnbeliefe,
and ſhewe thy ſelfe to mée:
I doe repoſe my confidence,
and all my truſt in thée.

Solace.

Luk. 3 21.22, 2. Io. 5. 7. 2. Co r. 13. 13.

Well then, for as much as I ſée thée deſirous to be more fully inſtructed, and to haue thy fayth more ſtrongly confirmed, towchin[illegible] the Trinity.

THou must first beleeue, there is a God, one in essence, & three in person, namely the Father, the Sonne, and the holy Ghost, which three persons thou must vndoubtedly beliene, to be one very God, of an vndeuided, and vnseparable substance, without beginning or ending, who hath made heauen & earth, and all things contayned in them: he hath made thee to his owne image and lykenes, not to liue onely in this world to thy selfe, namely, to fulfill thine owne desires, but to glorifie him, to beleue in him, to serue him, and to hope for the inheritance of his kingdome, and to be partaker of the glory, and blisse, which I haue purchased by my bloud. Thou must beleeue that hee is the creator of all thinges, visible, and inuisible, reasonable, and vnreasonable, man, and beast, whose power is infinite, whom thou must onely serue, onely loue, onely worship, and to whome thou must praie in the time of thy necessities,

Gen.1.1.16. Mat.3.16.17. Mat.28.19.

Reue,1.8.

Gen.1.

Esa.6.1.& 45.12. Psal.33.6.

God the creatour of all things.

1 The 1.9. Heb.2.15. Luk.1.74. Mat.4.10. Luk.4.8.

faith-

aithfully, beleuing that he it is, that helpeth thee, fedeth thee, & defendeth thee: frō whom proceedeth all thinges that are good, and nothing that is euill: in him, is all light & no darknes: all righteousnes, and abhorreth sin. And therefore, must thou verily beleue, that in the beginning he made Adam, the first man, according to his owne image and lykenes, and placed him in Paradice, the garden of happines, there to haue continued in ioy without sorrow, in comfort without care, in ease without labor, and in a blessed estate, had he not by his owne frewill (which then he had) yelded vnto the deceitfull allurings of ỹ serpent, eating of the fruite of the tree, which was forbidden him, the tree of the knowledge of good & euill: where, in obeying that subtill Sathan, he lost the benefit of the garden, & was driuen frō thence, by ỹ Angel of mine heauēly father. And where the serpēt falsly perswaded them, that in eating of ỹ forbidden tree, they should be as

Gen.1.31. 1.Ioh.1.5. 1 Io.2.29. Gen.1.26. Ecle.17.3. Wis.2.23. Rom.5.12. Gen,3,8.

Gods, knowing good and euill, they
After the fall of Adam, sin entred, there is none that doeth good.
were as Deuills doing nothing that
was good at all: but insteade of
knowledge, became starke Fooles:
in stead of happines, purchased vn-
happynes, not onely to them selues,
1 Cor. 2. 8. but to all their posteritie for euer: in
Gall. 5 17. whome, by reason of their rebellion,
there resteth no will to doe good, but
a delire to doe euill: forsaking their
1 Io. 3. 8. Sauiour, and cleauing to Sathan:
disobeying God, and obeying the
Dewt. 28. 47. Deuill: of a free man, be come a cap-
tiue and bondslaue, sould vnder sin.
By whose transgression and disobe-
dience, thou must beleeue that all his
Rom. 5. 12. posteritie, which is, all men, in gene-
rall (my selfe the promised Sauiour
excepted) became disobedient, & sin-
ners, in such sorte, as all men are cor-
rupt, vnperfect, vniust, lyars, and re-
bels against God mine heauenly fa-
ther: yea, all they that came of ỹ stock
wisf, 13. 1. of Adam, are all become abominable,
Rom. 3. 10. and of none abilitie to doe good: there
is none that worketh righteousnes,
no:

no, not one, (my selfe excepted,) who according to ỹ promise of mine heauẽly father in the beginning made to Adam, ỹ the sæde of the woman, should tread downe the Serpents head: & who was also promised to Abraham, Isaak, and Iacob, where it was foretold, that in their sæde should all the kingdomes of the earth be blessed, & therefore, must thou beleue that ỹ originall corruption, which proceeded frõ Adam, remaineth yet in all flesh, in generall, whose reward is death. But my father hath reserued vnto himselfe, a certaine number, knowne onely vnto himselfe, which in my bloud he hath sanctified, vnto eternall life, whom by the holy Ghost, he elected and chose out, before the foundation of the world, to be his childrẽ, adopted, and vnited into his fauour, and mercie againe, by me his onely sonne, who in the time, from the beginning of the world, limited by the holy Prophets, foreshewed, came into the world, in the very shape & forme

Gen. 3. 15.

wis. 13. 1.

Ier. 31. 30.

Ro. 31. 33.

Ephe. 1. 4. 5.

Gall. 4. 4.

of a man, and in all thinges lyke
Mat,1,18, vnto a man, (sinne excepted,) conceiued in the woombe of a virgin, whose name was Marie, by the holy ghost, and was incarnate, and
Ier,31,22, tooke substaunce of her bodie, and
Ioh.1,14, borne into the world, and growing
Luk,2,7, in the flesh according to the manner of sinfull men, (yet without sin) according to the worde of the Pro-
Esa,61,2, phetes. And that I was ỳ Messias so long before promised, who should bring ioy & glad tidings, vnto all the
Luk,2,32, world, and to set those at libertie, that were in the bōdage of Sathan,
Io,12,46, sould vnder sinne, and to giue light to them that sate in darknes, and in the shadowe of death: who haue
Col,1,15, bin from the beginning of the world,
Psal,45,7. begotten before all creatures, and consecrated of mine heauenly father, to be the onely Hye Priest, that should offer the Sacrifice, that
Io,18,37. should appease his wrath for all the sinnes of the worlde: to be the king to defend his people: and the Pro-

phet

phet to shewe them his will, and to guide their feete vnto the way of peace. Who by offering vp my body in sacrifice once for all, through the eternall spirite, without spotte, or sinne, purged the consciences of men, from dead workes, to serue the liuing God, mine heauenly Father: and that for that purpose, I leste the heauenly Cittie, the bosome of mine heauenly Father, and being Lorde of all, became a subiect, and seruaunt to all, laying aside all glorie, and put on the base attire of mortall man, being indued with two natures, Deuine, and Humaine: without which the will of my Father, could not haue bin executed, according to his diuine prouidence, for in my humanitie, I was in this worlde personally dwelling among men, eating, and drinking among men, and was verie man, of the promised seed of Dauid: and yet as touching my God-

Act,7,37.

1.Io,3,5.

Ioh,5,15.

Io:1,14.

Christ had two natures deuine and humaine.

Mar,11,12,13.
2 Sam,7.16.

Esa:7,10.
Mat,1:23.

Godhead, I was nothing inferiour to
Mat. 1.23. mine heauenly father, but coequall with him, and coeternall: yet was I cõtent to humble my selfe, & obey his will, and to shewe his vnspeakeable loue and ardent desire he had of the redemption of mankinde: wherein he gaue me (his onely sonne) to dye
Christe dyed for the sinnes of the world. for the sinnes of the world: who according to his determinate will, did most willingly imbrace, euen the death of the Crosse to redæme them from death, that were iustly condemned, performing the message of mine
Ioh. 8. 26. 40. heauenly father in all things, doing nothing, but what was decreed before the beginning of the world, by
Mat. 8, 20. the eternal counsaile: I became poore to make thee rich: and to be a meane
Luk. 9. 58. to bring thee into the fauour of mine heauenly father, againe, I became
See the vnspeakable benefite of Christs death. bond to the will of mortall men, to make thee free with the immortall God: I became a straunger and a Pilgrim in earth, to make thee a Citizen of heauen: I became the sonne

of

of mortall man, to make thee the childe of the liuing GOD: I suffered the paynes of Hell to purchaze thee heauen: I was content to suffer the cruell death of the Crosse, to procure thee lyfe eternal. Thou must therefore faithfullie belieue that I am that Christ that true Messias, that was promised to be the Sauiour of the world, who was annoynted with the oyle of grace, and was indued with all spirituall & heauenly giftes, here in earth aboue all others: and that my flesh was so sanctified, with my Diuinitie, and Godhead, that it could not suffer or see corruption. Thou must belieue also, that after I had preached the will of my father in Iudea, and Galile, in great humilitie, where both by word and miracles, I shewed my selfe to be the sonne of God, as also by the preachings of the Prophets. The Iewes by all meanes sought to take me, but could not before my time was come, and when the howre came, when I should

Christ the true messias. Luk. 2.32. Mat. 26.63. Ioh. 1.14. Luk. 4.15. Mat. 4.15. & 8.4. Io. 21. Mat. 11.29. Io. 5.18. & 7.29. Ioh. 7.30 & 5.32.

should be deliuered into their hands, according to the will of my Father,
Mat.26.34. Mar.14.1. I was vniustly accused of ỹ chief priests, who consulting how they might
Luk.22.1. haue me taken, procured Iudas falsly
Mat.26.53. to betray me, promising him a bribe,
Mat.26. who although I could haue preuented
Mar.14. him,) betrayed me with a kisse.
Luk,22. And then the chiefe Priestes bound
Mat.27.30.31. me, and brought me before Pylate,
Joh.18. and had prouided false witnes to accuse me, wicked ministers to scourge me, scoffers to deride me, condemning me most vniustly to dye, and to be hanged vpon the Crosse betweene two theeues, as a principall malefactor, and yet pure, and altogether without spotte, or sinne: where, most
Mar: 15. ignominiously, and cruelly, I was
Luk, 23. crowned with a Crowne of thornes,
Joh.19. in dispitefull, and disdaynfull manner, saluting me by the name of the king of the Iewes, who being thirstie, they gaue me most sharpe vi-
Mat:27.34. negar, mingled with gall, to drinke: all which I most meekely, and willingly

lingly suffered: toke all their tor-
ments patiently: their raylings and
reuilings, mildlie: their buffetings & Ioh:10.18
spittings at me, mækelie: longing
(for the redemption of mankinde)
to be baptized with that baptisme
of so græuous a death, and to offer Luk.12.50.
vp once for all, the sacrifice of my
bodie, to reuiue them that were
dead in sinne, and to obtaine par-
don for their transgressions, euen
the tender loue I had to the salua-
tion of their poore soules: by which
oblation, I haue purchased full sa- Rom.4,25.
tisfaction for the sinnes of the whole
world: that whoe so beleæueth in Ioh,3,15. Tit.
me, should not pearish, but should 2.11.
obtaine eternall lyfe. Thou must Psal,69.6.
verely beleæue also, that I dyed vp-
pon the same Crosse, and euen gi- Mat,27,34.
uing vp the ghost, into the handes
of mine heauenly Father, I indu-
red such agonie due for the sinne of
mankinde, which aunswered the Iu-
stice of mine heauenly Father, in so
heauy & exceeding manner, in respect
of

Luk.22.44. Mat.27.46. of mine humanitie, that the verie anguish and conflict of the flesh, and spirit, I sweat water and bloud, and was forced to cry with a lowde voyce, My God, my God, why hast thou forsaken me. Such were the cruel torments that I suffered for thee, (O sinfull man,) and for all mankinde: as that by reason of the extreamitie thereof, I thought my selfe euen forsaken of my father. But so heauie was his displeasure against the sinne of all mankinde, and all the punishment due for it, layd onely vpon me, that requisite it was, that the stripes wherewith so great a disease should be healed, should be grieuous and many. And therefore, thou must not thinke that I was forsaken, of God, though I were contemned of the world, but highly in his fauour: for it behoued that I should suffer, and afterwardes enter into my Fathers glorie. That I should fall into the handes of mortall men, be crucified, and made a Sacrifice for the sin

Psal.22.1. Mar.15.34.

So heauy was the iust iudgment of god against sinne, that Christ through his tormentes, in respect of his manhood, had thought his father had forsake him. Esa.53.

Luk.24.4. Luk.24.7.

sin of all mankinde, that they might be made the righteousnes of mine heauenly Father in me, who haue paid the raũsome for all the posteritie of Adam, and redœmed them out of the bondage of Sathan, death, and hell: my death is to all belæuers lyfe: by my humilitie are they exalted, by my contempt are thy made glorious, by my pouertie, are they made rich, and by my miserie, haue they eternall felicitie. I descended also into hell, to make man inheritor of heauẽ. So precious was my death, and so glorious my contẽpt, that by death, I haue not onely ouercome death: but all men by me. In my victorie consisteth thy victorie, by my triumph, all mankinde may iustly triumph. I am the way, the trueth, and the life: who so will goe to the Father must come through me: who so will be saued, must beleue in me, and liue in me: for to me hath mine heauenly Father giuen all power and authoritie, both in heauen and earth, that

2 Cor. 5. 21.

Christ hath payd the ransome for the sins of Adam.

All men in Christ ouercome death.

Christ is the way, the truth & the life.

I

Mat:28,18. Io,17,2. I might giue eternall lyfe, to as many as he hath giuen me: who as Ionas liued in the Whales belly thræe dayes, and thræe nighces, & the third day was cast on land, liuing: So after my death, being taken downe of the Crosse, I was layd in the Sepulchre, where I lay thræe dayes, to accomplish the sayinges of the Prophets, and to verefie that which was long before writen of me, and that I rose againe the third day, for the Justification of all that beleeue, shewing my selfe openly to my Disciples, eating with them, and talking with them: and with a Clowd, was taken vp into heauen, and placed at the right hand of God, mine heauenly Father, crowned with that glory, honor, and immortalitie, wherewith I was indued before the foundation of the world: who, by my selfe, haue purged thee from all thy sinnes: and haue made free passage vnto mine heauenly Father,

Iona:1,17. Mat,27.50. Mar,15:37. Mat:12.40. Ioh.2,19. Mat:28,6. Ioh:20.5. Mar:16.19. Luk.24.51. Collo.20.

for

for all thē that in a true faith followe me in life & cōuersation, treading the steps of righteousnesse, for whō I remaine a continual intercessour, Mediatour & Aduocate, vnto mine heauenly father, for things necessary aswell for their bodies as their soules, faithfully asking and praying for the same in my name: yea, ỹ maist not accept of any other meane or instrument, to come vnto mine heauēly father then my selfe, for then doest thou greatly erre, thou blasphemest mine heauenly father, and dishonorest me: for he wilbe serued, honored, & praied vnto, in mee, and in the name of none other. Thou must lay aside all prayers to Saincts, and cast away all beleefe, that there resteth in them any power to appease the wrath of mine heauenly father for thy sinnes, or to procure thee helpe in thy necessities, but must come in my name, and then thou shalt be sure to be heard, if thou beleeue: yet not despising, but faithfully imitating, in good life and

1.Pet.2.11.

1.Ioh.2.1.2. Rom.8.34.

Lu.3.22. Io.10.1.2.3.

Christ is the onely way meane to bring vs to God.

holy conuersation, those blessed members of mine departed out of this life before thee. As for all remission of sinnes, al helpe and releefe, thou must hope for and acknowledge to come frō mine heauenly father, by my meanes onely, and by none other. Wherfore (I say) thou must beleeue in none other but in mee Iesus Christ crucified, God and man, sitting in heauen at the right hand of mine heauenly father, and remayning a Mediatour betweene him and all those ẏ in faith come to mee. Take hold of me therefore I say, who am that Sonne of God and man, that was borne of the Virgine Mary, for the saluation of all mankinde, who was conuersant here in this miserable worlde, layde first in a Maunger, most basely: and whē according to the course of other mē, by sucking, eating & drinking, I grew in stature, I preached & taught the will of my father, glad tydinges vnto the world. I was betraied and solde by Iudas: I was bound and buf-

Heb. 12. 24. Mat. 1. 21. Christ God & man sitting at the right hād of the father, making continual mediation for vs.

fited:

sted: I was rayled at and reuiled: I was turned ouer from one to an o= ther: to Annas, to Cayphas, to Pylate, to Herode, to ꝑ Hall, held vp mine hande at Barre & there falsly accused: then scourged, and caried to the place of Execution, where I was most mi= serably tormented, hanged on the Crosse, then layd in the graue: from whence I rose, and now ascended a= bone all heauens: and al this for thy sake, al this for no desert of mine, but for the redemption of all mankinde from the curse of the law: for there is no condemnation to them that are in mee, walking not after the flesh, but after the spirite. The power of the spirite of life wich is in mee, hath de= liuered thee from the power of sinne and death: but he that hath not my spirite, he is not mine, but shall dye. Therefore must thou mortefie the deedes of the flesh by the spirite, that thou mayst liue. Also thou must be= leue, that as I ascended visibly into heauen, with the very body, wherein

we must mor tifie the dee= des of the flesh by the spirit.

Act.10.42. Rom.14.9.10. 23. Io.5.27.

I suffered, so must thou likewise be leeue, that in the same body I sha come againe in great glory and ma gestie, to iudge both the quicke an the dead, at whose hands, all mē sh receiue rewarde, according to the well and euill doing: which Judge ment shalbe finall & generall, where at all men shall appeare, all men sh giue accompt of their doinges, yea euery idle worde and euill though and that then shall those that ha done good, be set in peaceable posse sion for euer of the vnspeakable ioy of heauen: and they that be found the seruice of Sathan, and caried way with ỹ cares of this worlde, Louetouse persons, the Dronkard the Extortioners, Lyers, Usurer and al those that haue not obeyed worde of my heauenly father in m but haue liued in sinne, and haue truely repented, such (I say) shall cast into vtter darknesse, where sh be cōtinual sorrow: no ioy: al pain and no pleasure: all griefe, & no gl

Christ will come againe to iudge both the quicke and the dead, and giue to euery man according to their workes.

Ephe.5.5.

1.Cor.6.9.10. Ephe.5.4.

ne

nesse, with such continuall and end=
les torments, (as the tongue of man
cannot expresse) with howling, wee=
ing, & gnashing of teeth, where the
worme of the conscience shall neuer
dye.

Thou must also beleeue, that the holy Ghost, being ỹ third person of the Trinitie, is a diuine person, coessentiall and coeternall with my father & me, who proceedeth from mine heauenly father and mee: It is the comforter and spirite of trueth, the very pledge and earnest penye of thy saluation, whereby thou art sanctified, and as= sured in thy conscience, that thou art the child of mine heauenly father, and heire of eternall life, and by it dwel= eth mine heauenly father in thee. It is the directiõ to all goodnesse what= soeuer, whereby the Prophets haue prophesied, mine Apostles preached, all auncient Fathers written, and al godly men tasted, of the swerte and comfortable message, which I haue brought into this worlde. It is the

2.Cor.13.14.
1.Ioh.5.7.
Mat.3.16.17.
Ioh.14.16.
1.Pet.1.2.
Rom.8.15.16.
1.Ioh.3.24.
Lu.1 6.7. & 2. 25.
2.Pet.1.2.
Ioh.4.10. &.7. 38.
Gal.3.2.

Mat.13.58. Mar.,6.5.6. water of life, which by no meanes will flowe into the hearts of the wicked, nor abide in the hearts of ỹ vnbeleuers, but delighteth to rest in the hearts, and to guide the soules of thẽ tha beleeue, and cleaue vnto righteousnesse, and thereby mayst thou answere the aduersaries of my worde and Gospel. It is the holy Ghost that calleth men from darknesse, to walke in light, that procureth newnesse of life, and that mortifieth the old man, the world and the flesh, and maketh thee strong, against sinne, death, and Satan, and that giueth knowledge of the trueth and power to imbrace it, and which maketh my yoke easie and my burthen light, that strengtheneth the weake hearts and feble consciences, to serue mine heauenly father, whereby thou art conducted and guided the way, that leadeth vnto the blisse that neuer shall cease. It measureth all thy doings by the rule of my worde: reformeth errors, and reproueth the world of sinne, of righteousnesse,

Mat.10 19.20. Eph.5 8. Ioh-13.6. Mat 11.29.30. Iob.9.19. Lu 1.7.4.75. Io 14.6. Mat.25.34. 1.Ioh.4.6. Io.16.8.

teousnesse, and of Judgement, and beareth witnesse in the hearts of all belecuers, that their sinnes are freely forgiuen thē in me. It was the guyd whereby mine Apostles folowed me: without the which no man can say, that Jesus is the Lord. Thou must also faithfully beleeue in one Catholique Church vniuersall, dispersed throughout the whole worlde, being the whole companie of the faithfull beleeuers in mee: who notwithstanding, they are not of one vnite companie in bodily societie, yet in respect of their mutuall and ioynt agreemēt of their faith, of their life, their Baptisme, their holy Table, and true Religion, they are one Church and Cōgregation, of those ẏ of the free grace and mercy of God mine heauenly father, are chosen and predestinat, to eternall life: of which Church ꝛ Congregatiō I am the head, and whom the holy Ghost hath sanctified, ꝛ made holy, and whome I commende vnto mine heauenly father, to enioye that

Luke 24.49.

Luke 3.29.

Luke 10.20.
Ioh.13.1.
Mat.15.13.

Rom.12.5.

Mat.13.58. Mar.6.5.6. Rom.7.14.15. 1.Ioh.1.4.8. Mat.26.41. Luke.22.46. Mat.6.12. Mat.18.19.20. Ioh 17.21. Rom.12.5. 1.Cor.1.9. Mat.6.11. 1.king.8.50.51 Luk.1.77. Ioh.20.23.

inheritaunce, which I haue purchased with my blood, who as long as they are conuersaunt in this miserable worlde, and beare about them the heauy burthen of the flesh, cannot do that which they should, and therfore cannot be of such perfection, nor be so purged from their originall corruption and infirmities, which abideth in all flesh, as is requisite, vntill such time as I (their head) shall appeare, whē they likewise shal appeare with me in glorie: which Church & godly Cōgregation ÿ must likewise beleeue to be so knit & vnited together in the band of mutuall loue, & godly agreemēt, that whatsoeuer good gift, mine heauēly father bestoweth vpon them perticulerly, they imploye it to the cōmon behoofe of all in generall. And that as this Church and Congregation of al faithfull beleeuers in me, is the true Catholique and apostolique Church, so for them I haue purchased free forgiuenes of al their sinnes, and that of ÿ mere loue of mine heauenly

uenly father, and mine obedience vn- Iu.1.78
to the death, and nothing of their de- Rom.11.30.
serts: in so much, as there remaineth
none other satisfaction, or attonemẽt
to bee made with mine heauenly, for
the sinnes of ỹ world, but my self on- 1.Pet.3.20.21.
ly, & that none can obteine remission Ioh.10.11.
of their sinnes, but such as bee made
true mẽbers of the same Church by
me: for, besides the same Congrega-
tion, there be none but such as work
iniquities, to whõ I will say: depart Mat.7.23.26.
from me, I know you not, for whom
there is a place of endles woe proui-
ded. Also thou must beleeue, that al-
though the corruptible bodies of mã-
kinde, must perish, putrefie, & returne
againe to dust, of which it was first
created, yet that in the last day they Iob.19.26.27.
shal rise again with the same bodies, Mat.27.52.53.
and couered with the same skinnes,
which now they haue, and which thẽ
shall be renewed and glorified, & they
that are departed this life alreadie,
shall take againe their owne bodies,
which then shall bee of farre greater
glory,

glorie, then either in this life they were, or that any heart can imagine. And those that at my comming shall be founde liuing in this worlde, shall suddainely bee chaunged: and those that bee of this Congregation, the true members of this Church, shalbe placed in the vnspeakeable ioyes of eternall blisse: but those that haue giuen them selues in this world to the fulfilling of the lustes and desires of the flesh, liued in wantonnes & chambering, the Louetouse persons, the Usurers, Drunkardes, Gluttons, and vngodly persons, shall not enioy the benefite of that sacrifice, which with mine owne body I offered on the Crosse once for all, but shalbe cast into vtter darkenesse, where shall be weeping and gnashing of teeth.

Mat. 13. 30. 43 Iohn 5. 29.

1. Cor. 6 9. 10. Ephe. 5. 5.

Vnbeleeuers are not members of the true Church.

These things must thou faithfully and vndoubtedly beleeue to be the very trueth and grosid of true religion, which, who so beleeueth not, is no true member of that holy Catholique Church, which is predestinate to be saued: And therefore by a firme and constaunt faith, thou must

must take holde of these things which I haue declared vnto thee being the ground of thy saluation, freely promised in me: of which faith, the holy ghost, is ỳ giuer, who frameth the hearts of all men, to beleeue the promises of my heauenly father touching their saluation, in mee, & sealeth vp the same promises in their hearts, whereby they perswade themselues to be members of the same true Church, and of the company of those that are predestinate to be saued: which fayth bringeth forth the fruites of a godly life, the beginning whereof (as I sayde before) is vnfeyned repentance, grounded vpon this true and vndoubted fayth, in which two, (Faith and repentance) is contcined the whole summe of my Gospell: wherefore, as thou hast heard what this faith is, howe it worketh, and what it should bee exercised in: So must thou reteine it, and bring foorth the fruites thereof, that it may appeare a liuely, an effectuall, and not not a dead fayth.) And forasmuch, as the night is so neere: I will for this day here make an ende: And in the meane time woulde haue thee, to meditate of my former wordes; not forgetting them, but diligently inclyning all thy studie, will, and whole heart, effectually to followe that which may testifie in thy conscience, that thou art the same inwardly: which thou desirest to seeme outwardly: And in the morning when thou comest againe, I will proceede,

Act. 5. 31. & 11. 18. & 26. 8. Tim. 1. 25.

Faith and repentance the summe of the Gospell.

We must bring foorth the fruites of faith.

We must bee the same inwardly which we would seeme outwardly.

ceeue, to direct thee to that repentance, wherein thou must exercise thy selfe towardes the amendement of thy former life.

The sinfull man.

Would GOD the night were not so neere, thy talke delighteth mee: Encrease my fayth: to morrowe I will waite againe on thee.

The ende of the VVednesdaye, or third dayes Conference.

A PRAYER FOR the encrease of faith, and for the direction of the holy spirite,

to frame our liues according to the rule which God the father, in his sonne Christ, hath prescribed vnto vs.

O H, God, my God, giuer of al good things, and the sure defence and succour of all them that faithfully beleeue in thee. Loe, I thy silly creature, the worke of thine owne handes, who in my great darkenes and ignorance, humbly craue of thee, the light that shineth from

from'on high, that faith(ſweete Lord)without the which no mā can pleaſe thee,which proceedeth from the holy Ghoſt, the moſt wholſome water of life,whereof(oh Lorde) giue mee ſome taſte, ſome ſparcle, whereby I may come vnto thee,wherby I may frame my life according to thy bleſſed and heauenly will, and whereby I may truely ſerue thee, and doe worſhip to thine holy name. Vouchſafe (oh Lorde, vouchſafe, in Ieſus Chriſt thine onely and welbeloued ſonnes name,and for his ſake, to be mercifull vnto my wretchednes,to forgiue my wickednes, to ſtrengthen my weakenes, to pardon my dulnes, and more and more to encreaſe my fayth,and to vouchſafe mee perfect knowledge of goodnes,and ablenes,by thine holy ſpirit,to follow thee,to frame myne heart vnfaynedly to loue thee,my will to ſeeke, & al my powers,to doe their dueties to praiſe thee: Lord increaſe my faith) which is the principall meane, whereby we take hold of thy moſt louing and moſt comfortable promiſes,in Chriſt our Sauiour, thyne only and welbeloued Sonne, whome thou of meere loue of our ſaluation,ſenteſt into this miſerable world, here to ſuffer the opprobrious death of the Croſſe, to appeaſe thy wrath for our ſinnes,and to rife agayne for our iuſtification: The w[illegible]hereof, ſweete Ieſus,

Iesus, thou hast not onely, most willingly as an obedient sonne, performed according to thy fathers will, but hast reueyled and manifested the mystery thereof to all the worlde, and trayned out the way, that wee should walke in, to come to that vnspeable happy habitation, the endlesse blessings, and passing ioyes whereof, no tong can expresse: Thou hast by thy death, sweete Iesus, purchased agayne for vs, that which before we had lost in *Adam*: Thou hast redeemed vs again out of the hands of death, and raunsomed vs from the cruell bondage of *Sathan*, that enemy of al mankind, whose head although thou haue troden downe, and payd the vttermost, which could be demaunded for our redemption, spoyled him of all his power, and vnarmed him of all his weapons, & gotten the victorie ouer death and hell: Yet such is our weakenes, our corruption, and the hardnesse of our beliefe in thee, that he remayneth yet tyrannous, diligently attending, watching, and seeking whom he may deuour, whom he may leade with blindnesse, into error and false religion, into the wayes of wickednesse, to destruction both of body and soule: And we, most wretched sinners, prone to doe that which is contrary to thy will, haue of our selues no powet to [illegible]tand him, no ablenes

nes to auoyde his tyranny: Wherefore, moſt louing Ieſus, I the moſt wretched and ſinfull, the moſt ignorant and blind creature, moſt humbly pray thyne ayde, thyne aſsiſtance and gracious protection, not onely to defend mee from the clawes of *Sathan*, and his miniſters: the World and luſtes of the corrupt fleſh: but alſo grace, to guyde my life in fayth vnfeyned, perfect loue and true feare of thee, myne onely Sauiour and Redeemer: hauing none other hold, none other helpe, ſtrength, defence or hope, to be defended & ſaufely conducted, in a godly life and conuerſation, but thy ſelfe, ſweet Ieſus, thou inuincible captaine, thou lambe of God, who takeſt vpon thee the ſinnes of the world: whoſe will is, that we ſhould bee ſaued, and be preſerued from the hands of that cruell Aduerſary the Deuill. But alas: (good Ieſus) ſo blynded are we, that we can not ſee the way to thee: ſo deafe, that we refuſe to heare thee: and ſo diſobedient, that we come not willingly vnto thee: we haue not attended, when thou haſt taught vs: but haue refuſed to bee inſtructed, when thou haſt directed vs. But moſt louing Ieſus, the cauſe is the want of that moſt excellent gift of thyne, a true fayth, which thou haſt offered, and I neglected: and therefore haue I not hethertoo bene perfectly aſſured, nor

certeynly

certeynly perſwaded in heart, of the performance of thoſe moſt comfortable bleſsings which are promiſed in thee: Oh ſweete Ieſus, haue thou remorſe of this my dulneſſe, plucke out of myne heart the Beame of vnbeleefe, and voutſafe mee now the right vſe of that moſt ſinguler meane of following thee, the eye of a perfect and true faith: and let naturall reaſon, the Mother of error, no longer deceyue mee, or drawe mee into conceites, contrary to thy moſt bleſſed will, but being indued with thy gift of vnfeyned faith, I may truely repent mee of all my former euils, and ſo euermore hereafter, euen to my liues end, cleaue ſtedfaſtly to pure religion & the true ſeruice of thee. Oh Lord, giue me one ſparcle of this true fayth, whereby I may be able to comprehend: & rightly to vnderſtand, what thy diuine will and pleaſure is in all things: That I may frame mine outward deſires, to the fulfilling thereof, and by thine holy ſpirit, continually keepe downe the prowde attempts, vnlawfull deſires and carnall luſtes of the fleſh, withſtand the deuill in all his aſſaultes, and manfully ouercome the vayne pleaſures of this wicked world. Oh giue mee the ſhielde of a true fayth, and the breſtplate of vnfeyned repentance, to fight that good fight, that happy fight whereby I may be crowned

ned with the glorious crowne of victorie, and whereby I may bee accepted into the number and ſocietie of that holy congregation and fellowſhip of the faithfull, the Catholique Church: wherof, ſweete Ieſus, thou art the head, and onely defence: in whome, whoſoeuer ouercommeth, thou haſt ordeyned the Diademe of al true happines: wherwith thou haſt promiſed to crowne them, and to ſet the title of triumph vpon their heads: to place them in that heauenly countrie, that celeſtial inheritance, wherein there ſhalbe no more feare, no more cares, no more vanities or affliction of ſpirit, but continuall peace, vnfained loue, vnſpeakable ioyes, and endles felicitie for euermore. Wherefore, ſweete Ieſu, vouchſafe mee, that ſpirituall weapon, the ſhield of a true fayth, that fighting therewith againſt all the aſſaults of ſinne, vnder the Banner of thy protection, I may in the ende, be crowned with the Crowne of Eternall life, among the reſt of thy choſen children, ſweete Ieſu, Amen.

Oh Lord increaſe my fayth.
And euermore mightily defend mee.

THE THVRSDAY, or fourth daies Confe-rence, betweene *Solace* and the *sinfull Man*.

Wherein the sinfull man confesseth his Fayth, and is instructed by *Solace*, what repentaunce is, and what are the fruites thereof, and the things that hinder it.

Solace.

VVHere art thou man, that yesterdidst promise to be here: day,
Come forth, attend, beleue in mee,
let fruitfull faith appeare.

The sinfull man:

Oh, Solace, art thou here so soone,
this day to meete with mee:
Say what thou wilt, I doe beleeue,
attendant here on thee.

Solace.

Some hear well, but few beare away with profit.

THen tell mee, doest thou remember what I declared vnto thee yesterday, touching thy beleefe? Hast thou not heard my words with one eare, and let them flye out at the other? Haue you sowed the Seedes of my Gospel in good ground, that I may thincke my trauayle and graine well bestowed? That I may bee the better encouraged to bestowe more seede, and greater labour: I would haue thee showe mee howe it prospereth, and what fruite I am like to finde, when that I come at the time of Haruest: Wherefore, I woulde gladly heare the summe of that thou heardest yesterday, whereby I may be the better resolued: both of thy beleefe, and mindfulnes of my words: Wherein, seeing thy towardnes, I shal proceede further, to finish that good woorke in thee, which shall bring thee vndoubtely to eternall saluation.

The sinfull man.

The definition of faith.

I doe remember yesterday,
thou didst define to mee:
That faith, ỳ fountaine of my weale
was confidence in thee.
Whereby I might behold before,
what after should appeare:

And

And be assured by thy death,
of my saluation here.

Solace.

THou sayest truely, that is the definition of thy faith: But what doest thou beleeue touching the residue of that I told thee.

The sinfull man.

FIrst, I doe beleeue
in God my maker deare,
Who framde of nought the Land and Seas:
the heauens high and cleare.
The Sunne, the Moone, the firmament,
the crystall starry skies:
The things that are inuisible,
and eke before our eyes.
And of the dust who framed man,
in perfect shape and pure:
In image as he is himselfe,
for aye so to endure.
Of him he formed *Eue* to be,
a comfort to the man:
And placed them in state of blisse,
in *Eden Garden*, than.
There to remayne without distresse,
in perfect blisse for aye:
But that the subtile Serpent did,
most falsely them betray.
And they like disobedient wights,
did yeeld vnto his wyle:

The beliefe in God the father.

Who as a iuſt reward they had,
from their eſtate exile.
And all that come of *Adams* line,
through *Adams* ſinne do fall:
Deſeruing death by due deſert,
and thus came firſt our thrall.
And then our God of paſsing loue,
moſt ſory for our ſinne:
Did promiſe that the womans ſeede,
ſhould our ſaluation winne.
And promiſed to *Abraham*,
to giue his ſonne to ſaue
Mankind, from *Sathans* tyrannie
as I beleeue he gaue.
Thy ſelfe ſweete Ieſus, I beleeue,
who were coequall than:
With God thy father were content,
to be both God and man:
To come into this vale of woe,
and walke amongſt vs here:
To ſhewe for our ſaluation,
thy fathers wiſdome clere.
Borne of the virgine Marie pure,
as was before decreede:
That thou that ſhouldeſt ſaue vs all,
ſhouldeſt come of womans ſeede.
Whoſe Godhead and humayne ſtate,
ſhould linke them ſelues in one:
Inuiſible and viſible,
and not be here alone.

The heauenly counſaile did decree,
thy ſelfe as man to dye:
And as a God againe for vs,
exalt thy ſelfe on hye.
And when thou here in earthly ſoyle,
in humaine weedes belowe:
Didſt wander: I beleeue thee then,
like other men to growe.
To ſhewe thy ſelfe as man to vs,
in humayne ſtate to be:
In eche reſpect a man in deede,
from ſinne yet onely free.
And waſt content, to beare reproch,
to ſuffer cruell Iewes,
To buffet thee, to ſpit at thee,
and thee full vilely vſe.
Who ſought by many wylie meanes
to take thy life from thee,
Procuring wicked miniſters,
to puniſh thee for mee.
Falſe witneſſes vniuſtly came,
accuſing thee of ill:
And thou a lambe moſt innocent,
were well contented ſtill.
And when the time appointed came,
wherein thou ſhouldeſt die:
Thy torments were ſo terrible,
were forſt as man to crie.
My God my God, in my diſtreſſe,
Why haſte thou leaft mee thus?

No tongue can tell the great conflicts,
which thou hadſt then for vs.
Wherein thou gaueſt vp the ghoſt,
vnto thy father deere:
Diſcending to the deepe of hell,
to cleanſe vs ſinners here.
The wrath of God thy father was,
to *Adams* ſinne ſo great:
That nothing could but thou his ſonne,
his loue againe intreat.
Who on the Croſſe I doe beleeue,
with heart and tongue confeſſe:
That thou for all offenders then,
didſt purchaſe due redreſſe.
For our offences willingly,
thou didſt accept to dye:
And to be layd in graue as man,
and ſeene with humayne eye.
The third day after to aryſe,
againe out of the graue:
And to aſcend aboue the Skies,
to whome, thy father gaue
Thy former glory and the ſeate,
at his right hand againe:
Where thou as Lord of all and ſome,
doſte with him now remayne.
And there a Mediator true,
for ſinners here belowe:
Thy ſelfe in mercie merueilous,
vnto thy father ſhowe.

And when the time is full compleate,
from thence I doe beleeue:
In iudgement thou wilt come againe,
to all mankind, to giue
Their iuſt reward of life or death
as they deſerue to haue,
Who then ſhall take the fleſh againe,
they caried to the graue.
And thoſe that doe remayne aliue,
ſhall quickly changed be:
The wicked to their endleſſe woe,
and iuſt ſhall goe with thee.
Into that ſtate of paſsing bliſſe,
that neuer ſhall haue end:
And thoſe that thou ſhalt find vniuſt
thou wilt with *Sathan* ſend.
The holy ghoſt I doe likewiſe, Beleefe in the holy ghoſt.
in heart confeſſe to be:
Whome I doe faithfully beleeue,
to be all one with thee.
And with the father, who are three,
in parſon, but (in deede)
In ſubſtance one, a Trinitie,
in vnitie decreede.
Which holy ghoſt doth ſanctifie,
thy choſen ones to liue:
Aſſuring all men to be thine,
that faithfully beleeue.
And thoſe to be an holy church,
a congregation pure.

Whome

A ſinfull,
Whome *Sathan* can not with his wiles,
from thy precepts allure.
Diſperſed through the world ſo wide,
yet faithfully agree:
In faith, in baptiſme, and good will,
vnited all in thee.
As to their head and chiefe defence
on whome they doe depend:
And whome with mightie hand thou doſt
moſt graciouſly defend.
And they like faithfull children doe,
communicate in one:
And doe not vſe thy benefites,
eche man by him alone.
But what thou doſt on one beſtowe
he doth impart to all,
And eche in godly loue ſupports
another, leaſt he fall.
Whoſe ſinne I faithfully beleeue
is pardoned in thee,
Who by thy death I doe beleeue:
haſt made mee likewiſe free.
And that our bodies now corrupt
ſhall riſe againe in fine,
In purereſt wiſe, and them into
thine hands againe reſigne.
And that our ſoules and bodies ſhall,
the heauenly ioyes poſſeſſe:
For euer more encreaſe my faith,
that I beleeue no leſſe.

Solace.

WEL then, if thine heart doe faithfully beleeue those things which thou hast here confessed, & doe not swerue nor stand doubtfull of any one of these seuerall Articles, thou art in a good way, and shalt shortly feele in thy selfe a mercuilous chaunge, though the working of this faith, whose operation and effect as I told thee yesterday, is wonderfull, and to conclude: looke vpon Gydion, Barach, Sampson, Ieptha, Dauid, Samuell, and the Prophetes, who, though the same faith, subdued kingdomes, wrought righteousnesse, obteyned the promises, stopped the mouthes of Lions, quenched the force and violence of fire, escaped the edge of the Swoorde: of weake were made strong, became valiant in battataile, and put to flight the Armies of the Aliauntes: It is (I say) the foundation and groundworke of all other vertues whatsoeuer, shewing it selfe by vnfained repentance, which is, an inward sorrowe for sinne, and a continuall godly care of the amendement of life, as thou shalt hereafter bee better instructed, if faithfully thou imbrace my sayings, and incline thine eares to knowledge.

Heb. 11. 32. The operatiõ of faith is wonderfull.

Faith the foundation of all other vertues.

Faith must be accompanied with repentance.

The sinfull man.

Increase my faith. I am corrupt, which keepes mee dull perforce:

My

The flesh is fraile.

My flesh is fraile, my will is weake
good Solace shewe remorse:
And what, as yet, doth want in mee,
vnfold the same in hast:
That I a sinner may repent,
of all offences past.

Solace.

IF thou bee so well disposed, and so readie in heart, truely to turne vnto mee, & vnfeinedly to repent, as by outward shewe thou seemest, I wil proceede, to shew thee how thou must finish ỳ good desire of thine, to obteine eternall life.

The sinfull man.

Say on (good Solace) I attend,
I long in heart to heare:
The course of this thy purpose pure,
which is to mee so deere.

Solace.

THen vnderstand thou, that when I walked in this vale of miserie, in the similitude of mortall man, healing all diseases and bodily infirmities, I required for my reward of those that were healed, and as a fit preseruation for them onely, that they should amend their liues and sinne no more, and to leade innocent and godly liues: and because that I would moue them the more to a zealous and godly carefulnesse, to keepe themselues from thence forth,

Amendemẽt of life, the chiefest remedie for the sickenesse of the soule.

from

from wantonnes and sinne, I gaue them this caueat, that they should beware that they returned not to their old filthines, least a worse thing should happen vnto them afterwarde. Nowe therefore, for asmuch (oh sinfull man) as I haue shewed thee and ministred vnto thee a medicin, for a farre more daungerous desease then can possesse the bodie, an inwarde euill, a spirituall malladie, which had taken deepe roote in the bowelles of thine heart, and festered it in such sorte, as it was almost vncurable, and haue now brought it to such perfection, as there is some likelihoode of speedie cure, if thou wilt bee ruled and aduised by my directions. Thou knowest, thou canst not denie, that the couetouse desires & foolish phantasies of this wicked world, had so blinded thee, and the pernicious deuices of subtile Sathan so lulled thee a sleepe, that thou knewest none other happinesse, but thine aboundaunce: none other comforte but thy coffers of gold & siluer: no pleasure but thy pomp: nor fearest any other paine but pouertie, and not moued with pitie, didest pinch thy poore Tenant, and wert altogether ignorant, what was the commoditie of the sacrifice of my bodie vpon the Crosse, or to what purpose was my death and most bitter Passion, placing al thine affections vpon transitorie toyes, rūning headlong into thine vtter destruction, without redemption, had not I awakened thee, out of that deadly

A good caueat.

Those that are lulled a sleepe thorowe the allurements of Sathan, in the pleasures of this world, thinke none other happinesse but worldly felicitie.

 A sinfull,

deadly slumber, reclaymed thee from thine error, brought thee out of that darkenesse, and shewed thee light: searched thine heart, being so infected with this daungerous desease, thou hadst neuer beene healed, but hadst dyed in vtter dispayre, and so haue beene damned for euermore. Now, if bodily infirmities and corporall desases are to be preserued, by such a due regarde of keeping them selues pure and vndefiled, by auoyding wantonnes and amending their liues, how much more hast thou cause to looke vnto thy selfe: to keepe watch and warde night and day, least (vpon this thy recouerie, that venomous serpent Sathan, who first poysoned thee, seeking yet still by all meanes to renue thy desease) should finde the doore of thine affections open, thrust in newe venome, newe inchantments, and newe meanes to hinder thy curing, and to make a newe wounde vncurable, and so thine ende be worse then thy beginning. Therefore, so much the more must thou bee carefull and circumspect, for the preseruation of thine health, begun, for the safetie of thy poore soule, to amende thy life and to sinne no more: which is, thou must speedely rid away and cast out all the euill within thee, by the hande of a liuely faith, ioyned with an vnfeyned sorrow, and true repentaunce, which is a vertue much pleasing mine heauenly father: for that it is an inwarde godly lamenting and mourning of the heart,

The sicknes of the soule much more to be respected then the disease of the body.

we must haue regard, least the doore of our affections open to entertaine the inticements of Sathan.

We must amend our liues & sinne no more.

The difinition of true repentance.

for

for things committed and done, contrary to the blessed wil and holy commaundements of mine heauenly father, a detesting and vtter abhorring of all vngodlinesse, of all thinges whereby the displeasure of God may be prouoked or his loue abated: a godly and zealous endeuour to doe well, and a fearfull trembling to do euill, whereby euery sinner returning vnto God, acknowledgeth his offences, condemneth himself, and confesseth himself guiltie, and iustly deseruing punishment, casting himself downe in his owne conceipt, in such remorse of conscience, as hee seeketh and by all meanes possible endeuoureth himself to make amendes for his offences past: framing his life so strictly, and so sincerely in all his doinges, as it may outwardly appeare, and his conscience beare witnesse inwardly that he vtterly abhorreth sinne, and coueiteth to leade a newe life. And therefore Iohn Baptist when hee Baptised in Iordan, Baptised none but such as repented and confessed their sinnes. Wherefore (I say) repent, and sinne no more, that thy wickednesse may be forgiuen thee, and thine infirmities be cured. Learne of Dauid, who when he was reproued of the Prophet Nathan for his sinnes, cryed out against himselfe, confessed his sinnes: and not like an hypocrite feynedly before men, but in great bitternesse of heart inwardly, cryed out and said: Lord I haue sinned against thee, I haue done amisse in thy sight,

Mat. 3. 2. Iohn Baptist baptised none but such as repēted their sinnes.

Psal. 51. 4. Dauid repented at the warning of the Prophet Nathan.

True confession.

sight, and as one wounded and throughly grieued, for prouoking Gods heauie displeasure so against him, that hee most earnestly prayed for mercie: whose sorrowe was according to that that mine Apostle speaketh of, causing repentaunce vnto saluation. The sorrowe whereby the lost Sonne obteined his fathers fauour and pardon againe: Such sorrowe had Peter when he had denyed me: wherein he repenting, wept bitterly. Such a godly sorrowe had Iob: who rent his cloathes and shoare his head, and cast himselfe vnto the grounde. Thou must beware that thy sorrowe be not as Esaus, as Iudas, and as Caines was, who were also greatly grieued, and inwardly pinched, at ỹ feeling of their offences, but not in respect that they were in any mislike with their sinnes, but being rather hardened, and as it were inwardly set against God mine heauenly father, kicking against his mercie and louing promises, fell desperatly frō him: their sorrowe was not of faith, and therfore caused not repentaunce vnto saluation, but augmented their sinnes. True repentaunce, is altogether to put of the old man, and not to fulfill the lustes of the flesh, but euen to forsake thy selfe, and to be renewed in righteousnesse: not onely in outwarde apparaunce, but euen in the very intentions and inwarde affections of the heart, putting on the newe man: which is newnesse of life, being throughly perswaded of the

2.Cor.7.10. Godly sorrowe.

Iob.1.20.

Gen.4.13. Mat 27.5.

The sorrowe of Esawe Iudas & Cains Euell.

Act.1.18.

That sorrow which is not of faith, causeth not repentance vnto saluation.

What true repentance is.

fatherly

fatherly loue and louing promises of mine heauenly father: for otherwise, it is impossible to yeeld thy self in vnfeined repentaunce vnto his mercy, or endeuour thy selfe truely to turne vnto him, as he desireth all men to do: not wishing any to perish in his sinnes, but most louingly calleth he all men: not only by me his Sonne, but by his messengers, the Prophetes, and true Preachers of my worde, to returne from their wicked waies and bee saued. Returne, returne therefore, euery one from his euill waies, from the wickednesse of your inuentions, and put not of from day to day: for suddainely commeth the wrath of God vpon the children of vnbeleefe, vpon the stubborne and stifenecked. Repent, I say, repent, and dye not in thy sinnes: seeke mine heauenly father in me, and thou shalt finde him, and for my sake shall he pardon thee: he shall be mercifull vnto thee, and shall rid thee out of all thy troubles, and defend thee from all miseries: As he did Roboam, who after he had offended, humbled himselfe, and obteined fauour. Manasses likewise an Idolater, hauing by his disobedience, procured the wrath of God against him, was taken prisoner, and of his enemies was bound in fetters: but vpon his true repentance, humbling himselfe in prayer, obteyned not only deliueraunce, but pardon for his offences. The Isralites, in their great daunger, repented their sinnes, fell prostrate vnto God in true re-

2. Pet. 3. 9.

Iet. 3. 1.
Hos. 14. 2.

Ier. 3. 14. & 18. 11.

We must speedily repent, least we dye in our sinnes.

Deut. 4. 29.
2. Cron. 12. 13.
Roboam repented.
2. Cron. 33. 12. 13.

The repentance of Manasses.
Iudith 4. 9. 10.
The children of Israell repented.

Marie Magdaline.

The niniuites.

pentaunce, and were deliuered. Mary Magdaline, vpon the like repentaunce, humbled her selfe, and I forgaue her sinnes. The Niniuites, a rebellious and obstinate people, at the comming of Ionas, preaching repentaunce, repented in Sackcloth and Ashes, and were saued.

Men of the old world not repenting at the preaching of Noe were drowned.

But the old world, whose hearts would not relent, nor turne from their wickednesse by the preaching of Noe, were they not suddainely taken and drowned in the great Flood, Noe with a small number of persons excepted: The Sodomites and men of Gomorrha, who would

The Sodomites and mē of Gomorra burned with fire & brimstone.

not repent at the message of my father, were burnt with fire and Brimstone suddainly from heauen. Such was the vnbeleefe and careles wretchednesse of those of Ierusalem, whose disobedience was great, & would not repent, had the sentence of destruction seuen yeares before pronounced against them, and yet runne on still in their wickednesse, were besieged and entrenched with their enemies Tytus and Vespatian: who battered their walles, sackt their Citie, burned their houses, and themselues in such misorie, that for meere famine were driuen to eate their owne children, and things clene contrary to the nature of men: such is the iust iudgement

Ierusalem destroyed.

The iudgemens of God great against such as neglect his word.

of mine heauenly father against such as wil not be warned at my worde, the Gospell of trueth: such as neglect and contemne my messengers, and set at naught the preaching of my will.

Wherefore

Wherefore, I say againe vnto thee, and not to thee only, but to al in general, rent your hearts and not your garments, and returne speedely vnto him, whose hands of mercie are now extended, ready to receiue them that truely turne to him: and his vengeaunce and wrath ready to be powred out vpon the rebellious people, vpō the sinfull and wicked ones, that without regard of his mercie, or feare of his Iustice, imbrace wickednesse, & lock vp vanitie in their chestes, euen with greedines: for which cause the wrath of my heauenly father is inkindled, wherein he deliuereth the offenders into the hands of their aduersaries that shall destroye thē. And yet such is his mercie, and his loue so vnspeakeable, that at what time soeuer they shall vnfeinedly repent them of their sinnes, when soeuer they shall in heart returne to him, he shall receiue thē in mercie, and with his meruailous louing kindnesse shal he defend them as with a shield. Wherfore, I say vnto thee, & not onely vnto thee, but to all those that haue their affections set on the things of this world: Mortefie your members, which are on the earth, fornication, vncleannes, the inordinate and vnbrideled affections of the heart, euill concupiscence, and couetousnesse, which is Idolatrie, which is now adaies most greedely imbraced: But be assured, and let no man (neither thine owne peruerse imagination) deceiue thee, that neither Whoremonger, neither vn-

God is readie to receiue them that truely turne to him.

Iud. 2. 14.

Col. 3. 5. 6. We must mortifie our euill affections.

Ephe. 5. 5.

cleane person, nor he that supposeth his safetie to consist in his riches, an Idolater, shal haue any parte of the inheritaunce of my Kingdome. Among whom thou thy self hast walked, and which things thou hast sometimes been defiled with, fulfilling the desires of the corrupt flesh, wherby the wrath of mine heauenly father was bent against thee. But of my rich grace, if thou repent and beleeue, thou shalt be saued. Wherfore, beware thou harden not thine heart in euill, returne without delay, be warned & runne not headlong into newe euilles, as the corruption of thy peruerse nature prouoketh thee, and whereby Sathan seeketh to drawe thee, either into a careles going forward in euill, or els into that false and damnable kinde of sorrow, wherinto he drewe Caine, Esau, and Iudas: whose sorrow was not to repentaunce vnto saluation, (as thou hast heard before) but wherby they aggrauated and encreased the displeasure of God against them: and into the same sorrowe he began to draw thee, when thou were first touched with ỹ knowledge of thy sinnes, of which kinde of sorrowe thou must beware, and prepare thy heart to that sorrow of Dauids: of Mary Magdalines, and of the Theefe that was executed with me: whose sorrow was vnto saluation, not vnto death: vnto amendement of life, not vnto perseueraunce in wickednesse: vnto righteousnesse, not vnto sinne. Thou must search thine owne

Ephe. 2. 3.

If we repent and beleeue, we shal be saued.

The sorrowe of Esau, Cain and Iudas, damnable.

A godly sorrowe.

owne conscience, and roote out of thine heart al hypocrisie, al vnbeleefe, all hawtines and pride, and in al humblenesse and lowlinesse of minde, prostrate thy selfe before the tribunall seate of God the father, making humble confession of thy former euill life, and in an vnfeyned faith trye out, that for my sake he will bee mercifull vnto thee, that hee will forgiue thy sinnes and pardon thine iniquities: who is readie in great mercie to returne to him, that seeketh him by me with his whole heart: who eschueth euil and doth the thing that is good: that cleaueth vnto righteousnesse, and auoydeth all occasions to doe euill. And that with Dauid considering his waies, turneth his feete vnto my testimonies, and not to Couetousnesse: chastizing himselfe with true mortification, and casting away all impediments, that may hinder or let the proceeding to the amendement of his sinfull life. For, he that will come vnto mee, must bee contented to take in good parte, to forgoe the pleasures of this world, to bee of small reputation here, to bee hated, reuiled, persecuted, yea, and to suffer death for my sake.

God is redy in great mercie to imbrace them that truely turne to him.

He that will come vnto God must forsake the pleasure of the world.

The sinfull man.

All this I can, and will performe,
yea, what thou wilt I shall:
I yeeld my self with willing mind,
for thee to beare it all.

We may not presume of our selues to doe any good thing.

Solace.

ALas poore sillie man, thou shewest thy selfe very valiaunt before the battaile, and very corragious before the combat, thou canst stande fast before thou be shaken: as though thou were of thy selfe of power to doe what thou oughtest, and to abstaine from doing that thou oughtest not to doe: as though thou hadst no neede of my helpe, nor wãt of the aide of the holy Ghost: or had such perfection alreadie, as now there wanted no more in thee. Beware of this presumption, for it is a meane to quẽch true zeale, and a great hinderaunce vnto the worke of true repentance. It is the dregges of Satans poyson that yet remaine in thy corrupted minde, wherewith thine heart yet swelleth against instruction, with a vaine conceipt of sufficient abilitie, to doe good and to eschue euill, and to beare the heauie burthen of death for my sake: when in deede, thou art not yet healed of thine olde sore, but refusest (as it were) to receiue the medicine, which for thine eternall health I minister vnto thee. Sathan telleth thee that thou art able alreadie to worke miracles, and to doe wonders, and that thou knowest all thinges alreadie, wanting nothing, and why? because he would keepe thee still in ignoraunce, and from comming to knowledge. It is his endeuour, not in thee onely, but he worketh to the same effect in many, whom he withdraweth from hearing

We can stand fast before we be shaken.

Presumption is a meane to quench true zeale.

Sathans deuices to detaine vs from hearing the word of God.

ring my ministers & messengers, to pronounce my Gospel, as he seeketh to withdraw thee frō hearing mee: saying to some, why, what wilt thou stande hearing of this man to prate in the Pulpit? he hath no learning, he hath no vtterance, he hath this imperfection, or that, and so pluckes thē by the sleeue, to goe gad, to walke, and to wander in their wonted wātonnesse and wicked waies, in such abhomination, as the stincke of their filthintsse hath infected many. Some he sendeth to the hearing of the worde, but why? to heare for profite? no, but to cauell and to descant vpon the Preachers words, and interpretation of this worde & of that sentence, & so fall into a deuillish disputatiō, wresting the trueth to their owne corrupt imaginatiōs, bringing into the Church scruples, & doubtful questions, as the ministers of Satan to be stūbling blocks, & lets vnto ý passage of the deuine message of my heauenly father: whereby hath growen so many Sects, Scismes, Heresies, false constructions, and deuillish doctrines, that my Church is nothing so great, as the most damnable Chappell of Antechrist. And I see that of set purpose to hinder thine amendment hath he whispered thee in the eare, and tolde thee that thou art cunning enough, and that thou maist worke and accomplish al things by thine owne free will. But thou art greatly deceiued: for I will be knowne to be only righteous, & thy self

Some come to heare the word for cauelations sake.

The beginning of scismes, is the misconstruction of the Scripture.

The Church of God cals them the chapple of Antichrist. Mat. 7. 13. 14.

A sinfull,

to be ful of wickednesse, not knowing what my righteousnesse is, and yet takest vpon thee most arrogantly a perfection of wisedome and ability, to know and doe all good thinges, when in deede thou art mere foolishnesse and corruption it selfe. Wherfore (I say) cast downe thy self in thine owne conceipt, put of al presumption and hope of thine owne strength: hearken not to Satan, but consider that thou hadst vtterly perished in thy sinnes, and beene quite and cleane cast away by reason of thy desease, hast thou not had this meane to bee healed, and to be purged and made cleane by my blood. And therefore, I say againe, be warned, and looke vnto thy selfe, be watchfull to the ende, least thou growe ouerbolde, and so heape a more horrible vengeaunce of my heauenly father vpon thee.

We must cast our selues downe in our owne conceites.

The sinfull man.

Alas what must I sinner doe:
whereto poore wretch must I
Imploye my self: I thinke there be
no shift but I must dye.
I will like wofull wight in hast,
of hayre-cloth make my bed:
And clad my carefull corps in sacke,
and cast dust on my head.
In mourning wise to pas my daies,
and pinch my self with fast,

The death of Christ tooke these ceremonies away

As

As my forefathers did, that I may purchase blisse at last.

Solace.

INdeede, that hath bene the maner in the olde world, as ceremonies vsed, as shewes of great heauinesse, and argumẽts of humilitie, and outward tokens of repentance. But consider this, that these outward shewes, are not alwaies accompanied with that inwarde working which causeth repentaunce vnto saluation, but rather a worldly shew of sorrowe vnto death: for that, that vnder this kind of disguising, & outwarde shew, there may lurke deepe dissimuliatiõ & hipocrisie, making an outward shew of heauines, and yet not ceasing inwardly to laugh & to retaine their former wanton desires: like a theefe that when he is brought before ỳ Iudge or Magistrate, vpon hope to be acquitted, can crye out and make a great shew of outward lamẽtation, kneeling, crouching, and other hypocriticall meanes, to be discharged: and when he hath his libertie, yt cã fal to his old wickednesse a fresh: like vnto the sturdie Begger, that feineth him selfe lame, his armes maymed, & his body crippled in this warres, or in that worke, by such a mishap, and halting before men in hope to be relieued with other mens sweate, shewing him selfe impotent: who when he hath obteined his purpose, and gotten his game, he can turne his face

The outward showe of repentance is not alwayes accompanied with inward contrition.

Dissimulation odious before God.

The maner of sturdie beggers, hypocrisie.

face, and fleere to his fellowe hipocrites, leape, and skippe like lustie Vagabondes, and vnder colour of this hypocrisie, not onely deceiueth many with the outward dissembling shewe, but when he seeth a bootie and opportunitie serueth, hee can play the kindly Ruffian, and take it by violence: whose dissimulation deserueth dubble punishment. Thus thou seest that the outwarde shew is often deceiuable, but the true sorrowe, the acceptable repentaunce, is inwarde, according to the wordes of the Prophet Ioell: who cryeth out and sayth, Rent your hearts & not your garments and turne to the Lord your God: and not to looke outwardly sowre as hypocrites, disfiguring your selues with this or that kind of outward Ceremonie, that the shew of your repentaunce may appeare more outwardly, then (in deede) it is inwardly: to which woords of Ioell is added, that it must be with fasting, weeping, and mourning, in Sackcloth and Ashes, prostrate on the grounde: which in those daies was in deede a testimonie of repentaunce: yet that outward shewe without the inward compūction, and renting of the heart, with a godly and continual sorrowe, and zealous lamentation for sinnes, was mere hipocrisie. And yet, were not this visible shewes of Sackcloth and Ashes, with many other like rites and ceremonies to be condemned in those daies: for that they were giuen and accustomed, not ẏ through the

Dissimulatiō deserueth double punishment.

Ioel.2.13.

Mat.6.17.

The outward showe of repentance meere hipocrysie without inwarde punction.

the visible and externall shewe onely, (which was but the shadow) could sufficiently appease the wrath of mine heauenly father, but that therby, they might so much the more eleuate, and lift vp their mindes aboue the thing seene, to a further and more higher consideration, both of their owne corruption, weakenesse, and blindnesse, and of the mercies and most louing promises of God mine heauenly father: of which faithfull consideration of the visible shew, grew an inward godly sorrowe, causing repentaunce vnto saluation: but the externall Ceremonie, without faith in God mine heauēly father, was then not only not auaileable, but very abominable. But since the sacrafice of my body vpon the Crosse for sinne once for all was offered, that outwarde Ceremonie is not materiall: who by my death haue fulfilled and performed ỹ whole somme of all the lawe: And therefore, not onely such ceremonies as haue been in the old world, but peeuish Pilgrimages, Ceremonies, Penaunce, and such like foolish fantasies, are now of none effect, and are no parte of that true repentaunce, which I require of thee, to be an inward renting of the heart, and an vnfeined continuall godly griefe for thy sinnes, and a faithfull endeuour to frame thy life according to the wil of mine heauenly father. Now, as touching fasting, knowe that the true fast is a member of thy true repentaunce, wherein it behoueth thee

In the old world the outward ceremonies were helpes to repentance

Dan. 9. 3. 4. 5.

The external shewe without faith more abominable.

True fasting.

to

Esa.18.5. The true fast consisteth not altogether in the abstinēce from meates.

to haue great regarde, being a worke as it is necessarie, so (not seldome) abused: as of hypocrites, who chastice their bodies, and afflict their soules, for a day, bowing their heads like a Bulrush, and making their bed with Sackcloath and Ashes, (as afore is said) standing vpon their cinceritie and strictnes of life, euen to the face of mine heauenly father: saying, we haue fasted and thou hast not seene it, we haue pinched our Carcasses and thou hast not regarded it: as though by the outward punishment of the flesh onely, they shewed themselues sufficiently penitent, when in deede they feede the olde man, and mainteine their wonted wantonnesse, with the crummes of a careles life, and striking their fellowes with the fist of all kind of wickednesse and couetous desires. Wilt thou now call this a fasting, or a repentaunce acceptable to God? Verely, such Hypocrites haue their reward.

Mat.6.16. What true fasting is. Esa.1.16.17. Esa.58.7.

But to fast truely, thou must wash thee and make thee cleane, thou must cast away and banish from thine heart all euill desires, and lay al the workes of wickednesse out of my sight: thou must leaue to dee euill and learne to doe good, seeke iudgement, releeue the oppressed, and defende the fatherlesse: thou must giue thy bread to the hungrie: harbour the poore and harboylesse: clothe the naked, and doe wrong or oppression to no man. This is the fast most acceptable, to which mine heauenly father hath pro-

many blessings promised to true fasting.

mised

mised many and great blessinges: namely, that thine infirmitie shall speedely bee healed, thy soule comforted, thy righteousnesse appeare before God and man, and the mercies of mine heauenly father: in mee imbrace thee on euery side, and thou shalt want no maner of thing that is good: of which fast, proceedeth by meanes of a firme faith, that sorrowe (for the sinnes which proceede of the corruption of the olde man, whereby the wrath of mine heauenly is incensed against thee) causing repentaunce vnto saluation. This fast, this sorrowe, and this repentaunce, builded vppon the vnmoueable rocke of faith, must bee the beginning of thy newe life.

The sinfull man.

But must I not sometimes abstaine
my careles corpes from meate?
Or is it lawfull when I list,
all kindes of meate to eate?

Solace.

AS for meates, thou needest not to put any difference betweene them: for that God my heauenly father, hath created and ordeined all thinges for the vse of man, and those may euery one þ beleeueth lawfully receiue, with thanksgiuing to the heauenly creator, who hath made all thinges good, and nothing to bee refused. Rom. 14. 2. 3. 14.

All meates to be taken with thankesgiuing.

Wherein

Wherein notwithstanding is a godly abstinence, and meane to bee vsed: namely, not to exceede in the greedie receiuing of those creatures: as in Gluttonie, in Drunkennesse, and belly cheare: whereby commeth not only sicknesse, and daungerous deseases vnto the bodie; but stirring vp the same to wãtonnesse, and many noysome desires, procureth the wrath of my heauenly father. It was one of the sinnes of Sodome, whereby being puffed vp, fell to wantonnesse, and committed abomination before mine heauenly father, for which they were destroyed. This excesse is also an enemie to the studie of the holy Scriptures: and especially to earnest and deuoute prayer: for the fulnesse and ouercharging the stomacke, quencheth the godly affection, and stoppeth the zeale of the heart, so, that it cannot so effectually open it selfe to the comfort of the soule, as in a moderate and competent diet, it can, and as is requisite it should doe, to serue the liuing God. Wherefore, thou must beware of this excesse, and imbrace not onely this kinde of abstinence, but abstaine also from Fornication and vncleannes, from fleshly lustes, which fight against the soule, and keepe thy bodie from being defiled with euill concupiscence, as a vessel of holinesse, submitting thy selfe to all maner ordinaunce of man, for my sake, whether it bee vnto the King, as vnto thy Superiour, or vnto other Gouernours and Magi-

Luke 16.19.
1.Pet.4.3.4.

Excesse to be auoyded.
Ezek.16.49.
Gluttonie, one of the sinnes of Sodom:
Excesse in eating, an enemie to studie and prayer.

1.Thes.4.34.
1.Pet.2.11.12.

We must obey those ordinances of man, that tend to the glory of God.

Magistrates, as vnto them that I haue sent, for the punishment of them that doe euill, and praise of them that doe well. Take heed therefore of this leauen of the Pharasies, which is hypocrisie, whereby many seeme outwardly as Angels, but inwardly are deuills. Such a one was Iudas, who vnder colour of a kisse (which is a token of loue) betrayed mee. Such hypocrisie had Pharoah, Saule, and Achan, and many others, who had Honie in their lippes, and Gall in their hearts: such I say come nere mee with their mouthes, and honour me with their lippes, but their hearts are farre from me: but they shall haue their rewarde, their fayned fasting shall be turned into their vtter confusion, their wisedome into mere foolishnesse, and their vnderstanding shall perish. Wherefore, that thy repentaunce may both outwardly appeare to good example, and inwardly to thine owne saluation, thou must (as it were) reuenge thy selfe of thy sinnes: that is, thou must bridle thy corrupt flesh: namely, if thou haue offended in Gluttonie, to chastice thy bodie with godly abstinence and fasting: if in whoredome, thou must bridle thine appetites with a continuall continencie: and as thou hast imbraced Couetousnesse, vsed Usurie, and pilled the poore for lukers sake, thou must not onely, not hereafter vse it, but thou must make penitent restitution, which is a speciall fruite of repentaunce,

Luke 12.1. Hypocrysie the leuen of the Pharysies.

Mat.2.27.30. Exod.8.8.

1. Sam. 15. 13. Ioh.7.20. Esa.29.13.

We must reuenge our selues of our sinnes.

To make restitution of our goods ill gotten, is a speciall fruite of repentance.

caunce, including a certaine due consideration of thine estate, what it hath beene, how it is, and how thou hast behaued thee in the same, and by what meanes thou hast made thy selfe so rich, whether with thine owne, or the sweate and labour of other men, whereof thou canst not clere thee: for me thinkes, I heare the voyce, not only of Simple thy Tenaunt, but of many poore men more, crying out and saying, that thou hast vndone them. Wherefore, I say, looke to thy selfe, and discharge thy conscience, for a guiltie conscience, cannot stande in the last daye, to pleade for his discharge, but shall receiue his rewarde among the wicked in vtter darkenesse where shall bee weeping and gnashing of teeth.

A guiltie cõscience shall condemne it selfe in the last dry.

The sinfull man.

An hard sentence for the couetouse men.

Alas must I restore againe
the things I doe possesse,
Which I haue gotten heretofore,
or am remediesse:
Then, woe is mee, I am vndone,
my state, will then decay:
Good Solace pardon that, and I
will all things els obey.

Solace.

Solace.

AY, are you the man, who ere while promised to beare all thinges for my sake? And to be readie to performe whatsoeuer I willed thee, towardes the obtayning of eternall lyfe? and that for my sake thou wouldest be contented to suffer death? I could thee, thou were valiant before the combat, and wouldest stand fast before thou were shaken: is this so sharpe a blast vnto thee, that thou art forced through weakenes to runne vnder the defence of thine olde aduersarie, who (as I could thee,) is so loth, to let thee goe out of his captiuitie, that he seeketh many meanes to keepe thee in awe of him? If this shake thee so sore, what would my crosse doe? What would death doe? But now are my words of the scripture verified: That it is hard for a rich man to enter into the kindome of heauen, yea, as impossible, as for a Camell to goe through a needles eye: And why? for that he putteth greater delight in his wealth, then in my counsailes: he hath greater pleasure in riches, which endure but a while then in the ioyes of heauen, enduring for euer: because he feareth not the destruction of the wicked, nor longeth for the saluation prouided for the godly: O miserable estate of the wicked Rich-men,

Luke, 18, 22. Mat, 19.20. Hard for a rich man to be saued.

The state of wicked, Rich men, very miserable,

that repose their confidence in their muck, and hazard their soules for the wealth of the world. But awake, awake thou foolish man, that slumbrest thus in sinne, looke vpon that godly Zacheus: set him as a glasse wherein to behold the paterne of perfit repentaunce, who being verie rich, was voluntarily contented, to restore not onely, fowerfould that which he had wrongfully gotten, but to giue the halfe of his goodes to the poore, who had saluation for his reward. Consider this O foolish man, and refuse not to make restitution of thine indirectly gotten goods: And of that which thou hast then left, be thou liberall, in so much as if thou see thy poore brother to want, that, wherewith thou hast to relieue him, thou maist not withhold it. And let not the vnsatiable desire of momentanie pleasures to choake thine vnderstanding, that my wordes can not reuoke thee from thy disobedience, to a speedie sorrow, causing repentaunce vnto saluation: walke not thus in a shadow, disquieting thy selfe in vaine, reposing thy trust in casuall riches, whereof thou hast boasted thy selfe heretofore, as though it could redeeme thy soule in the last day. Wherefore, I say be warned, least thou be destroyed for euer, least thou be pluckt out of thy foolish earthly taberna-

Luke, 19, 2. to 11.

Zacheus a paterne of repentance.

Prou, 28.8.

We must releeue our poore brethren.

Psal. 39.6. & 49.6.

Psal. 52. 6.7.8.

bernacle, and quite and cleane roted out of the land of the liuing: which the righteous shall see and laugh at, and shall say: Behold the man that toke not God for his strength, but trusted in the multitude of his riches, which now, (not onely) availeth him not in the day of the Lords wrath, but hath heaped vpon himselfe vengeance, for his reward. Naball, a very rich man, refusing (of his increase & store) to releeue the young men whom Dauid sent, who in his couetousnes said. Shall I take my bread & my water, my flesh & substaunce, which I haue gotten together, & giue it to them I know not? But he was rewarded with death. Wherefore, I say, consider this and turne vnto me in newnes of lyfe, and in righteousnes, which shall deliuer thee from death: Set not thine affections altogether thus on worldly thinges, which I perceaue hath made thee so drunken, that thou perswadest thy selfe, that thy prosperitie, (which is the nurce and foundation of all other vices, and the ground of all impietie, and disobedience against God mine heauenly Father) is the mother of true happinesse: Beware of that error, for Dauid, when he was in prosperitie, hauing all thinges at will, fell to Adulterie, and murdred an innocent man.

1.Sam.25: The reward of Naball for not releuing the young men that came from Dauid.

Pro.11.4.

Prosperitie the nurce of vice.

1.Sam.12,13. Dauid in prosperitie fell to vice.

 sinfull,

But he scaped not scotfree, he was plagued with his owne sonne Absolon, who rebelled against him: so daungerous is the estate of prosperitie, and so iust is the iudgement of mine heauenly Father, against such as doe not bestowe his giftes, to the helpe, and releefe of his poore brethren: but who, in stead of releefe, vse for their owne priuate gaine, violence, & oppression: Wherefore (I say,) stand vp with Zache, be merciful, and helpefull, vnto thy poore and needy brethren, according to thy power, and as thou hast plenteous, giue plenteously, turne not thy face, from him that asketh of thee: and what thou hast had of any man wrongfully, restore it againe willingly: be ready to giue, and glad to distribute, and what thou layest out, mine heauenly Father, shal paye it thee againe in heauen, and shall defend thee in time of thy necessitie. Trust not in vncertaine riches which hath already deceiued thee, but in the liuing God, mine heauenly father, who performed his promises for euermore, who shall make thee so rich in good workes, that in me, and for my sake, thou shalt obtaine eternall lyfe.

Luke.19.8,

Tob.4,8.9. As we haue plentie, we must giue plentifully.

God rewardeth those that giue to the poore. Prou.19,17. Psal 41.1.

1.Tim.6.18.

The sinfull man.

Then loe I will restore in hast,
the landes and Graunge againe:

To

To Simple: and no other man,
ſhall loſſe by me ſuſtaine.
But will the poore, and needy man,
releeue that are oppreſt:
And then I truſt, I ſhal poſſeſſe,
at laſt eternall reſt.

We muſt not onely ſay we will: but we muſt doe thus

Solace,

If this reſtitution of thine, proceede of an vnfained fayth: and the reſidue of thy doings, tend to the amendment of thy life, aſſure thy ſelfe of eternall ſaluation: yet not in reſpect of thine owne good workes, be they neuer ſo many: but for my ſake who (as thou haſte heard) haue purchaſed the ſame, for all them that vnfainedly repent and turne from their wicked waies: for when thou of thy ſelfe, haſt done al that thou canſt, yet arte thou an vnprofitable ſeruant: therfore muſt thou quite and clean diſclaime thine owne worthines: for in the ſight of mine heauenly father, ſhall no man liuing be iuſtified. But if thou be ouerburdened with the weight of thy ſins come vnto me, lay all thine offences in true repentance on me, who continue an aduocate in the ſight of mine heauenly father, making continuall interceſſion, for as many as faythfully beleeue: whome I will cloathe with the weedes of righteouſnes, that they

We may not not looke for ſaluation in reſpect of our owne works, but in the merite of Chriſt.

1. Iohn. 2 12.
Iude. 21.

We muſt diſclaime our owne worthines.
Pſal. 143. 2.

1. Ioh. 2. 1.
Heb. 9 24.
Rom. 8. 34.

in the last day may appeare without spot, and receaue the reward of eternall life.

Where thou hast (also) diligently, to beware, that seing saluation, and redemption, to come onely by my death, and by sacrifice of my body on the Crosse, once for all the sinnes of the world, and that I continue a mediator and aduocate vnto mine heauenly Father, for thee for euer: and that I am full of mercie, slowe to wrath, and ready to forgiue. Take heede, I say, least the prince of this world thy wonted aduersarie Sathan, put into thine heart a presumption of these mercies of mine, perswading thee that there is no doubt of saluation, because that I haue promised, that weare thy sinnes as redde as Scarlet, I will make them as white as Snowe, and so hold thee still, to fight against all godnes, and godlynes, and to stand stoutely, (as it were) in defiance of my louing calling, and dispise the riches of the grace and mercie of God, mine heauenly Father, purchased by my bloud, wherein I louingly call thee now to repentaunce, wherein thou must vnfainedly returne to me, and that spedily: not driuing off from day to day, saying, as the wicked, (when they be reproued of their sinnes, accustomably doe,) That they

We may not so presume vppon the mercies of Christ, as to neglect our owne indeuours to doe well.

Rom.2.4.

know

know they ſhall haue time enough to repent ere they dye, which is another ſtop, and ſtumbling block, that Sathan layes before them that are called, that they ſhould not repent, but dye in their ſinnes. So tels hee thee, and perſwades thee, that death ſhall not be ſo cruell vnto thée, but ſhall ſpare thee, and afoord thée time enough to ſay (euen at the laſt gaſp,) Lord haue mercie vpon me, Lord forgiue me my ſins, and ſo forth: which, as he tels thee, ſhall be ſufficient for thée: Thus he ſeeketh to ſtay thy true repentaunce euery way, and in this foliſh imagination, of crauing pardon at the laſt, while, manie haue delayed the amendment of their liues, Death (contrarie to their expectation) hath ſummoned them to depart by and by, whoſe long flattering themſelues in their follie, hath bin the cauſe of their ſodaine deſtruction, as to the Sodomites, and men of Gomorra, to thoſe of Ieruſalem, and them that periſhed in the flood, and to diuers others, whoſe harmes, may be a ſufficient ſpectacle, to ſee, and plainely to behold the end of all ſenceles ſecuritie. But thou wilt perchaunce, ſay, why? I haue ſéene many, that for their wicked liues, were euen markes for other men to poynt at

We muſte take heede of driuing off from day to day, to repent.

Manie be ouertaken with death, while they defer their repentaunce from day to day.

with their fingers, and they haue made godly ends, and haue departed the world very deuoutly: by which showe of repentance, thou thinkest their sins forgiuen them: but I say vnto thee, that whoso goeth on still in his wickednes, presuming, to haue time enough in the end to cry for mercy, he may cry and not be heard: make no tarrying therefore to turne vnto the Lord, let true repentance, be thy dayly and continuall exercise, examine thine owne conscience, search and see whether Sathan haue not thrust into thine heart this presumption: if so, cast it out speedely, and follow not the greater number to do euill, accustome not thy selfe to sinne, trusting in thine aboundance, but imbrace my former counsaile: stande not in a foolishe hope to repent at last, be not deceiued, let not Sathan hinder thee, with his subtle deuices, but resist them all, manfully: for I know thou canst not saye, mine hearte is cleare from them: canst thou? speake thy conscience.

We may not deferre our true repentance, but spedely to returne vnto God.

No man can say my hearte is cleare frō sinne.

The sinfull man.

Alas my conscience doth accuse,
me guiltie of them all:
I must confesse my careless life,
hath well deserued thrall.

But

But, loe, in hope, I hold by thæ,
my ſinnes I will declare
To thæ, who doth already ſæ,
that they corrupted are.
wherein I liued long ſecure,
bewrapt in wealth at will.
I runne a race, that now I rue:
and lingred long in ill:
Vouchſafe that I with heart & hand,
may now reſtore againe:
The things which I by fraud haue
of any man for gaine. (had,
And ſhewe what further doth be-
to traine me to thy bliſſe: (long,
Vouchſafe to ſhew that I may come,
where all true Solace is.

Solace.

SEeing then that thou doeſt confeſſe, that thou haſt bene hindred, by theſe deuices and lets of Sathan, and haſt nowe a feling of thy corruptiõ & formerwicked life, beware thou giue not place herafter to his wiles: but by a firme faith and confidence in mee, withſtand him and his miniſters, the world and the fleſh: for as the wickednes of the wicked, ſhal not hurt him, whenſoeuer he truely, & vnfaynedly repenteth,

ſo

so shall not the righteousnes of the righteous availe him, whensoever he offendeth. Repente thee therefore, of thine offences past, and from henceforth keepe thee vpright in all thy dooings, that there maye be ioye in heauen for thy repentaunce: And for as much, as the daye is so farre spent, and the nighte so neere, and that thou haste promised to make restitution, of the things which thou hast wrongfully gathered: go thy wayes, performe it accordingly, and beware of keeping backe any thing, leaste thou be taken in thine hipocrisie, and rewarded with Annanias, and Saphira, who for keeping back some of the price of their owne field, were stricken with present death: how much more then shall mine heauenly father punish thee, if thou keepe any thing backe that is none of thine owne? In the morning I will be here againe: in the meane time, be carefull of thy promise, finish it faythfully, and too morrow will I further direct thee, in the residue of thy course, to eternall life.

Luke.15.7. Ioye in heauen, for a sinner that repenteth.

Act.5.5.10. The hipocrisie of Annanias and Saphira rewarded with death.

The sinfull man.

Then will I haste me away,
to finish it in haste:

And

And in the morning haſten me againe to thæ as faſt.

The end of the Thurſday or fourth dayes conference

The ende of the fourth dayes conference.

¶ A prayer for true repentance.

A prayer.

OH Lord my god, father of meruailous louing kindnes, who in my greate ſlumber, and ſleepe of ſinfull ſecuritye, haſt awakned me: and by thy ſweete, and welbeloued Sonne Ieſus Chriſt, called me out of darknes to light: out of errour to the trueth: and haſte opened the eyes of mine hearte, to ſee mineowne corruption: vouchſafe (oh Lord) for that thy ſonne our Sauiour Ieſus Chriſtes ſake, that as hee hath called me, to the ende I ſhould giue ouer the wayes of wickednes, to walke in thy wayes and lawes: to for ſake ſinne, & cleaue vnto righteouſnes: flye Sathan, & follow thee: I moſte humbly beſeech thee to accept mee againe for his ſake, into thy fauour, who long haue erred and gone aſtray: to forgiue mee who haue offended thee, and who am moſte ignoraunt, how (truely) to return to the, and to repent my former corrupt and moſt ſinfull life. But vnto thee moſt mercifull Lord god, in the name of Ieſus Chriſte, thy deare Sonne,

 Asinfull

I proſtrate my ſelfe in all humbleneſſe of heart, bewayling my filthines, and lamenting the frowardnes and corruption of my former life: humbly appealing vnto thy mercies, as one who haue rebelled moſte traiterouſly againſt thee, and moſt wickedly and wilfully tranſgreſſed thine holy precepts and will. And yet, ſuche is thine vnſpeakeable mercy, that thou haſt moſt louingly warned mee, to forſake mine euill and peruerſe wayes, and vntoward imaginations, which I haue heretofore accompted, moſt right and deare. And which now by the light of thy counſailes, I vnderſtand to be altogether wicked, altogether frowarde, fooliſhe and meere vanitie it ſelfe. I now feele mine owne corruption (ſwete Ieſu) mine owne blindnes, and error, and perceiue thy wiſdome which is infinite, thy mercies vnſpeakeable, and loue aboue meaſure: whereby (ſweet Ieſu) I am ſtriken with a deſire to be vnburdened of the weight of this mine obſtinat errour, which by the illuſion of mine aduerſarie Sathan, I haue followed with ſuch greedines, that without thy meere mercies, I haue no hope of ſaluatiō. Extēd therfore (o father of mercy) for Ieſus Chriſtes ſake thy fauour vnto mee againe, and deale not in iuſtice, as my deedes haue deſerued, but giue mee that

godly

godly ſorrow, that true and vnfayned ſorrow for my ſins, which may mooue in me repentance vnto ſaluation, which may kill and ſpeedely mortefy, all euill deſires, all the corrupt affections, and vngodly motions, of the world and fleſh, & the deceites of ſubtle Sathan, whoe goeth about lyke a Lyon, ſeeking whome he may keepe back from that moſt acceptable worke of true repentaunce: And thou (good Ieſu, knoweſt, what, and how manie and great are the letts, and wiles which he vſeth, in laying ſtumbling blockes, before the feete of thoſe that endeuour theſelues to returne to thee: And my wil, which is peruers, ready to yeeld vnto him, & ſlacke in comming vnto thee, pulleth me often-times backward, and ſuffereth me not to doe that which I ſhould; but thruſteth me forward to doe that which I ſhould not, to followe darknes, and to forſake the light, ſo louingly profered. Oh good Ieſu, conſider theſe conflictes of mine. Looke vppon the want which I haue of thine holy ſpirit, without the ayde whereof, I can not truely turne to thee. Aſsiſt me therefore, ſweete Ieſu, that I may now, as I haue promiſed, forſake ſinne, and cleaue vnto righteouſnes: mortefie the old man, and be renued vnto thee: forſake Sathan, and follow thee:

that

that vnto my liues ende, I maye flye and eschue, whatsoeuer worketh to true repentance: that as thou hast sayde, there may be more ioye in heauen for mee, faythfully returning vnto thee, then for many that neede no repentance. And in the ende, I may enioy that heauenly inheritaunce which by thy blood-shedding, thou hast purchased for all such as in a true fayth follow thee. Graunt this, oh God, mine heauenly father for Iesus Christes sake. AMEN.

Oh Lord increase my Fayth.

The Fryday, or fifth

dayes cõference, betweene Solace, and the sinfull man: That where the sinful man being yesterday perswaded, to redeliuer those things vnto Simple, his Tenaunt, which he had by flatterye & threatning gotte̅ of him: As also to make restitution of all his wrongfull gotten goods to other men, hee did it accordingly: And when he had giuen euery Birde his Feather, hee became so naked, and his estate so bare, that for his sudayne chaunge, he cryeth out in grete lamentations, on this wise: Solace comforting him, and willeth him to beare the matter with patience and to confesse his sinnes. &c.

The sinfull man.

ALas, the life that late I did
In precious price imbrace,
Is past and gone, and poore estate
hath taken riches place,

My

My Peacocks plumes are pluct full
that flickred erst so hie. loe,
Mine haütie harte in heaute chere,
doth wonted ioyes deny.
Where riches did ere while abound,
and bagges of golde were store:
Now want hath wonne the field a-
wo worth me wretch therfore. (gain

Solace.

What is the matter, oh sinfull man, that this morning, thou beginnest thus, as a man bestraughted, shewing thy self yet subiect to frailty, which thou yesterday diddest promise manfully to withstand?

The sinfull man.

Oh (Solace) helpe, I am vndone,
now past are pleasant daies,
What thou didst will is done, & nowe
my stately state decaies.
My substance all, alas is gone,
now Simple and the rest
Haue had their shares of all my store,
my share alas is least.
I am vndone, I know not how,
to maintaine mee and mine:
I doubt I shall be sore oppress,
with poore estate, in fine.

And

And that my Children shall be forste
for want, to begge their bread,
Why should we liue in this distresse?
wold they and I were dead.
This hard estate of mine, I know
would break an hearte of stone:
For that in my distresse, I haue
no wher to make my mone.
For those that did before acquaint
themselues as friends to be.
Will now disdaine my powre estate,
and looke awry on mee.
Unles it be for my reproch
to say, loe, this is hee,
That was aloft but now is lowe,
what shall mine answere bee.

Solace.

As for thine answere, what it muste be to such as shall dyspise thee, in respect of thy decaied estate: take thou no greate care: thou shalt hereafter vnderstand by the examples of such as haue bene afflicted with farre greater extremeties then thou arte, how they haue borne the burden both of pouertie, and other myseries and the contempt of men with pacience: but first, thou must aunswere to another question: and that is, where thou cryest out in such bea-

A sinfull,

sinnesse, and takest on, as one ouer-flowne with the streame of vtter dispaire, beings out of all hope of helpe, flattering, like a foolysh flie, in the Cobwebs of Sathan, from whence, I deliuered thee ere while: why hast thou so soone intangled thy selfe againe, in his most venimous snare? reteyning such a desperate sorrow, for restoryng that, which thou canst not denie, but thou hadst wrongfullie gotten of other men: whereby thou madest thy selfe rich, and them, not able to liue: thy selfe, to be of estimation, and them to be contempned. And now (as thou sayest) euery Bird hauing his feather, y^ art left halfe naked, & thy state decaied: wherby, it appereth that thou madest thy selfe a proud peacocke with the plumes of other Birds. But this kind of Bird, is not rare: there are so many péeuish Buzzardes (now a dayes) that are deckt vp w^ Peacocks feathers: But weare their fethers restored, frō whence thei were (slilfully and wrongfully) taken: their gallant shewes, would be turned into simple attire: their flagrant hue, into adurtie dungehill, and themselues, in another likenesse: as may appéere now in thy selfe: who fealinge the want of that, that before thou vnlie wrongfully possesse, thou appearest in thy likenesse: that is: where thou madest a show to bée a profitable Bée, to gather honnye for y^ Cōmon-wealth, thou appearest a very

There be manie that in outwarde showe seem peacockes & braue birdes who (if euery birde might take his feather) woulde show themselues to be poore buzzards.

Droan, deuouring that, ỹ other mẽ gather: yea, a verie Catterpiller, eating vp ỹ fruits of ỹ sweat of other mens labors: But, such Peacocks, such Drones, such Catterpillers and such hipocrites, shal haue their reward. And though they appeare not, for a publike example, as ỹ dost: but passe their dayes in iollytie, liue in worldly estymation & great credit: I say vnto thee, ỹ vnles they repent, they shal perish, & be cast off in ỹ last day, to receiue their reward among ỹ wicked. But this sodain change, frõ welth to wãt, I perceiue, is not a litle grieuous to thee, it hath giuẽ thee such a knock in the head, ỹ it hath (almost) astonished thee: & yet ỹ blow thou gauest poore Simple, thy tenant, & such like, thou feltest not: no, such knocks as were for thy benefit, thou thoughtst to be sweet smothings & louing strikings, ỹ other men delited to haue at thine hands: thou were sure ỹ Simple wold not refuse (to plesure thee) to forgo al ỹ he had, & that wer ỹ cõtẽt to take: but his want was not thine wo: it was thy welth: his sorow, was thy ioy: his sighs wer sallets in thy dish, & pẽce in thy purs: whilst ỹ were in the sunshine, there was no shadow: whilst ỹ wer warm, ther was no cold: thou being ful, & faring daintily, thoughtst not of hũger: no, ỹ thoughtst neither of heauen nor hell, runnyng, headlong (as it were) arme in

Some that show thẽselues to bee good members or (at least seeke to be accompted profitable for the common wealth, that are very catterpillers of the lande.

Luke. 13. 5.

The exchãge of welth into want, is grieuous.

The knocks that we giue other men to benefit our selues, are sweet vnto vs, though sower vnto them.

The poore mans sorrow are sallets in the rich mans dish.

arme with Sathan, the prince of this world, who prouided for thee also such pleasaunt companions to keepe thee companie, with their pleasaunt conceites, to egge thee forward to vtter destruction, as thou were almost past all recouerie: thy iornie was so pleasaunt to thy worldly eyes, that thou were loth to returne. But being now sumwhat reclaimed, thou must turne a cleane contrarie way into another countrie, heauenly Ierusalem: in which iornie, it behoueth thee to proceede without looking backe, and to refuse, and anoyde the companie, of thy wonted companies: as drunckerds, gluttons, coueitous men, Idolators, extortioners, vserers, and coueitous persons, who are the subiects of Sathan, prince of darknes: and now must frequent and desire, the familiaritie, and society, of the godly, sober, zealus, deuout, and men of honest conuersation, and good life, whose sinceretie, conference, and godly example shall not onely direct, but delight and prosper, the way: and by whose example also, thou shalt see and perceiue, that riches, health, beutie, honour, dignitie, & preferment, & other transitory pleasures of this world are not (onely) not helpes, but meere lettes: and pouertye, sickneſſe, contempt

1. Cor 5. 11. We must make choise of companie, to goe forward in vertue.

The conuersation of the godly, a good example to follow.

contempt, and worldlye afflictions, not onelye, not letters, but great helpes, and furtherances to true and vnfayned repentance: which is the entrance, and ſetting forth of this ſo precious and profitable a voiage, wherin I will direct and guide thee vnto the end. Comforte thy ſelfe therefore, in this, that God mine heauenlye father, hath ſtretched forth his mercifull hande, by me, to bring thee out of all thy perplexities and troubles: and accept this ſuddaine chaunge of thine, to be a good and neceſſarie ſpurre to prick thee forward, to a more dutifull obedience to his bleſſed will: and in thy want to ſeek vnto him to be releued, to be holpen and defended by him, whoſe power is infinite, his loue incomprehenſible, and wiſdome ſo great, as he worketh not according to the corrupt deſires of fleſh and blood, which are alwayes euill: and ſeeke nothing but what is enmity to the ſpirite, which is willing, & the fleſh too weake, to walk the way that leadeth vnto life.

Pouertie, a good ſpurre to pricke vs forward to obedience to God.

The ſpirit worketh contrary to the will of the fleſh.

The ſinfull man.

Alas my poore eſtate is ſuch,
I am ſo foule decayde.
No man can blame mine heautnes.
if mine ill hap were wayde.

Solace

Solace.

IN deede, if thou dydste well waie thine yll happe, it might iustlie dryue thine hearte, to powre forth teares of blond: not in respecte, of the alteration of thine estate, from worldly wealth, to the wante of thy wunted Pleasures, but in respecte, that thy corruption, hath tyde thine affections, to the pernicious poastes of Sathans subtyle allurements, with the cursed cords of his flattering falshoode, in such sorte, as thy bandes can not yet bee broken of, by the force of the invincible word of eternall trueth: such is thine vntowardenes, that where yesterdaie, thou seemedst to be in (a manner) free, thou hast wound thy selfe againe since into the snares of his subtyle slightes, like the flesh taken fresh out of the Market, being vnsalted, wareth soone vnsauerie: so I see, that thy rawnesse, being as yet vnsaulted with the bryne of temptations, wareth vnsauerye: yea, full of the wormes, that increase of Sathans poyson, but I see thy dulnes must be stirred vp with a more sharpe sauce, thy stomacke is not yet come to thee, too digeste, the bitter physicke of afflictions: but alas, this sauce is (as it were) seasoned with sugar: which if it seeme sharpe vnto thee, beinge but the perbra-

As flesh taken newly from the shambles soone fest-reth, so he that is lately called from error is soner withdrawen from the trueth againe with-out exercyse.

perbzakings of thine owne to full stomack, surfeting w̄ the goods of other men: how wil the pilles of bitter extremitie wozk w̄ thee that is: if thou take this change, this Restitution of other mēs goods, so beanily, what wilt thou saye? and how wilt thou take the phylicke which was ministred vnto Iob? a righteous Rich man? who (as for a Preparatiue to Patience) was not onely bereft and vtterlye spoyled of all that he hadde, of great abounbance of richesse (one iote wher of, no mā could charge him, to haue wrongfully gotten,) but was (also) striken with moste horrible loathsomnesse of bodie, in suche sorte, as he was not onely forsaken of all his frendes, but (in stead of a House moste daintie, was layde on a Dunghyll, moste loathsome: where he was glad, of a Potsheard, to scrape away the filthe of his owne flesh. Notwithstandynge, his moste miserable estate, fell not into suche dispaier, but most mildly, in great patience, referryng his cause to mine Heauenly Father, sayinge: The Lorde hath giuen: and the Lorde hath taken awaye: as it pleaseth him, so doeth hee: Blessed bee his most glorious name for euermore.

The power of Iob was preparatiue to patience.

The humilety of Iob.

Lo, here was the plot of perfect Patience: set him as a Patterne before thine eyes, by

whose example thou maist, with lyke patience take thine affliction, which is but one drop, in respect of his great and raging sea of troubles: but one fillip, in respect of his manie thowsãds buffets wherwith he was stricken, not in restoring that which he had wrongfully gathered, but euen to try his constancie, to proue his patience, whereof he shall remaine an example for all mankinde for euermore.

The sinfull man.

Oh how could he with patience,
these cruell crosses beare:
It can not be but that he did,
in griefe himselfe beteare.

Solace.

YEs, yes, be sure he bare all these crosses, and miseries with patience, which patience (in deede) was accompanied, with sorrow, not with a desperate sorrowe, but with a moste godlye sorrowe, which (as before I sayd) causeth repentaunce vnto saluation: by reason of which his patience, was all his perpleritie turned into prosperitie: his sorrow into ioy: his mourning into myrth, and his want, into a greater wealth then he had before: So neere was mine heauenly father vnto his patience, that in the midst of his anger

Pacience accompanied with a godly sorrow.

The end of pacience.

ger, in his extreme punishment, he returned with a most louing and fatherly affection, vnto him againe: and why? because that in these affections of his, in these deepe and daungerous conflictes, he yelded not, nor gaue (as it were) ground vnto his weakenes, but taking hould by the ancker of fayth, he not only sorrowed, in such vnmeasurable, heauynes, but rather tryumphed, reioyced, and euen imbraced his miserie & affliction. So neare is mine heauenly father, to as many as put their trust in him, patiētly waiting for his stretched out arme, to releeue their necessities. So neare was he to Ioseph, who although he were hated of his brethren, and by them as a bondslaue, sould into a straunge countrie, mine heauenly father turned it to his profite, and made him gouernour of the whole land of Egypt, he is neere vnto all them that put their trust in him, and patiently waite for his stretched out arme, to remoue their afflictions: in which afflictions and miseries, thou must not inuent with him for the time: for the manner, or meane: but refer it vnto his wisdome, to his leasure, and to his most blessed will, to be releeued: who because he will be knowen to be the God of all power, the omnipotent and almightie helper, he spareth,

God is neere vnto all them that suffer affliction with patience.

Psal. 142. 3.

Gen. 37. 5, 28, God was neere vnto Ioseph in his distres.

In our necessities we must referre the manner, the meane, the time to the prouidece of God.

reth his hand, and withholdeth his helpe, vntill the matter be euen oute of the power and Iudgements of manne, to bee relieued, saued, or defended.

God helpeth when the helpe of man can take no place.

Who could haue thoughte anye Defence, any rescue, or anye power able too haue defended the Children of Israell, from the handes of Pharoah? And yet, their Estate, beinge in deepest danger, and their liues in greatest perill: hee made the Sea (at his Commaundement) too auoyde, and stande bye, too giue rowme, and to giue a direct Pathe for the Israelytes, to passe, in plaine ground: and shutte the Sea againe, vppon their ennemyes, and deuoured them: So neere was hee vnto them, in their vttermoste distresse: So neere was he vnto Daniell, who, beinge in the Lyons Den, in the Iudgement of all men, not like to bee but deuoured, was by the hande of myne heauenlye Father, safelye preserued and defended. So weare Sidrach, Mysach, and Abednago, deliuered from the hote burning Ouen, by mans Iudgement, impossible to be saued, from the fyre of the most cruell and terrible flame. So neare, is he to them that trusste in him, that he fayleth them not in their greatest extremytie. Nowe, if he failed not those true

The read sea deuided it selfe to let the children of Israell to goe through.

God nere vnto Daniell in his troubles.

The three children deliuered from the whot Furnace.

Bele-

Beléeuers, in suche harde Conflictes: hée wyll faile none of his, in theafe so small Callamyties: as is Pouertie, Sicknesse, and suche like: No, in their greateste daungers, is hée néere them: Hee hath a carefull eye vnto all them, that, in their miseries (be they great or small: many, or fewe: easie, or extreame,) in Patience, tourne to him, and in true and vnfeined repentaunce, appeale vnto his mercie.

If he haue pronounced (sayth the Prophet any Plagues, against any Cyttie, or Nation: yea, against any priuate man: If the same Cytie, Nation, or priuate parson, shall repent: I (saith mine Heauenly Father,) yea, I, will repent mée of ẏ which I haue entended for their punishment. Ier: 18.

Such, is the great goodnesse and tender mercie, of God, mine Heauenly Father, towardes those that (faythfullye) repent their sinnes, and are heartely sorie for the same: that when hée sæth, a man carried into such sencelesse Securytie, as thou (erewhile) didst slumber in: (hauing, as thou saydste, thy bodye so well prouided for, and all thinges so plentifullye aboute thée) hee openeth the bowelles of his tender mercie, and powreth forth swéete and gentle Admonytions, to the ende he might reclayme thée

thee, without whippynges, ſcburges, or afflictions, to driue thee further in the way to amendment of life, who in his anger hath not dealt rigorouſly with thee, but moſte louinglye: who canſt not attribute the cauſe of thyne affliction to proceede from him, but of thyne owne couetouſe deſire and inordinate worldelye carefulneſſe, in punifhing other men by wrongfull oppreſſion to enriche thy ſelfe withall: with which, thyne hearte being ſo choaked that thou ſo long as it was ouercharged with (ſuch wrongfull gotten pelfe) couldeſt not perceiue thyne owne weakenes, nor fall vnto that vnfayned repentaunce which is the way to eternall life. And therefore, if thou be ouertaken with pouertie, thanke thy ſelfe: But beare it with patience, rule thyne affections, and take the wante of thy former wealth, with vnfayned prayſe vnto mine heauenly father: ſaying with Dauid: Oh Lord, it is good for mee, that I haue bene afflicted that mine eſtate is thus altered, that I maye ſeeke and learne thy lawes and teſtimonies: make thy ſelfe readye in this ſmall battayle to fyghte valyauntly againſt all other afflictions, all other troubles, and calamityes, whatſoeuer may befall thee: for it is not thy great abound-

As long as we are choaked with riches & pleaſures of the world we cannot truely repent.

Pſal. 119. 71. Affliction the meane to ſeeke the Lord.

dance

dance of wealth, thy delicate fare, thy mellodious muſick: no, not high authoritye, honour, dignitie, Golde, ſiluer, or precious ſtones, whereby thou muſte enter into that Celeſtiall Ieruſalem, but with great afflictions, manye troubles, and ſharpe aduerſityes: muſte thou enter into that eternall Cytie. Prepare thy ſelfe therefore, I ſaye, for although thou feele as yet, not ſo much as one finger of mine heauenly father, thou muſt make the ready to beare the weight of his whole hand, which he will laye in more heauye manner vpon thee, if theſe gentle intreatings may not ſuffice to trayne thee to this godlye ſorrow for thy former offences, which may cauſe repentance vnto ſalnation. Let him not finde thee a wilde and wilfull vntamed Colte, whome this tender bitte will not holde, nor retaine backe from thy former follyes. Leaſt hee put a more ſharpe ſnaffle to keepe thee from thy kickings, and ſtriuings, and ſet more cruell Spurres to pricke thee forwarde to a godly life.

Act. 14.22. By manie troubles (and not by pleaſures) we muſt enter into the kingdome of heauen.

we muſt returne to god when we bee called, or els he will vſe ſcurges to wyn vs.

Learne of Dauid to accepte this exchaunge of thine eſtate, not as a let, but as a greate helpe, to the learnyng of the law of the Lorde, which is the verye waye, & direct path, that leadeth, vnto me, who

Pſa: 119.71.

Chriſt is the way that leadeth vnto eternall lyfe.

am

am the waye, that leadeth to Eeternall life. To this end, weare the Childzen of Israell afflicted, that they might humble thē selues, and be saued: for whom Daniell prayed, confessing their callamyties and miseries to procede of their owne sinnes: which vppon their vnfayned repentaunce were remitted: whose afflictions, thou sayst, did not let, but further, their sorrow: which causeth repentance vnto saluation: But thy desperate moanning, thy vngodly sorrow, what is it? but to showe thy selfe an enemie vnto my crosse: a despiser of the grace and mercye of myne heauenly father: an hinderer, of thine owne saluation: and a friend vnto Sathan, the prince of darkenes? wherfore (I saye) content thy selfe with pacience to accept not onlie this burden, which thou, hast layd vpon thy selfe with thyne owne handes, but what so euer hereafter shalbe layd vpon thē: for if thou be the childe of myne heauenly father, thou must be contented to be corrected, for it is an argument of his care of thy saluation: for whome he loueth him he punisheth: confesse therefore in time with Dauid, and bewraye thine owne wretchednes, thine owne infirmyties and weakenes, and thy transgressions againste him: and then,

Deut. 8. 2. 3.

Dan: 9. 9.

Iudg: 10. 15. 16.

Vngodly sorrowe: enmitye to god

affliction, an argument of gods fauour.

shall

shall bee with fauoure, loke vppon thy miserye, and in his good time shall he renue thy comfort, and release thée againe: referre thy selfe in fayth, and true obedience, vnto his will: wrestle not so wylfully agaynst his fatherlie and most louing callinges: he is both iust and mercyfull: he punisheth, (but with fauoure, not in rygoure:) in loue, not in hatred: for thy saluation, and not to distroie thée: but howsoeuer he dealeth with thee, be it neuer so roughlie, perswade thy selfe thou hast deserued a thousande times, more: yea, thou art not able to beare the least parte, that may be, iustly, laid vpō thée: yea, weare thou depriued of all thy bodyly comforters: weare thy wealth cleane gone: weare thy wife, thy Children and friends, taken from thee: weare thou persecuted, tossed and turmoyled, with the force of cruell enemies: weare thy bodye, from the soule of thy foote, to the Crowne of thine head, stricken with suche vile and loathsome sickenesse or disease, as men did eschue thée: thy friendes, forsake thée, and had no worldly meane to helpe thee: Or, weare thou pinched with the Crosse of most bitter wante of thinges necessarie, too relieue, sustaine and kepe thy selfe and Famylie: hauynge no hoape of helpe,

2 Sam. 16.

Iudith 8.25.

We haue deserued more punishments then we can beare

helpe, no certaintie of any manner of comfort in thy necessities, but standing at the pits brincke of present undoing for ever: what wouldst thou doe? wouldest thou dispaire? wouldest thou giue ouer any longer to repose thy trust in mine heauenly Father, & seeke ayd, relieue, comfort, or maintenaunce, by other meanes, then his prouidence, (which is his word) should assigne thée? wouldest thou not waite a little while, in patience? couldest thou not be cõtented, one moment to suffer, a little affliction, to get eternall lyfe? Then surely, art thou not worthy to be accompted among the childrẽ of mine heauenly Father, for what sonne is hée, that is worthy of his Fathers fauour, that for his fathers sake, will not (with patience) suffer one howers hardnes, or take such part, (nay some part) of the paines that his Father sustayneth? Or that obayeth not his Fathers will, in thinges tending to his owne welfare? Suerly that sonne deserueth no fauour: but to be beaten with many stripes.

We must suffer a little, ye, al afflictions, for our saluations sake.

And what man is hée, that if some skilfull Phisition, doe forshowe him of some daungerous disease beginning to growe vppon his body, which he himselfe as yet feeleth not: but to preuent

a grea-

a greater inconuenience, will hee not bee contented, not onely to bestowe his money: but for the safetie of his arme, will he not be contented to suffer his finger to be cut off: and to saue his bodie, will he not abide his legge to be cut off: yes, no doubt: If such cost be not too deare, nor such paines too terrible to preuẽt the daunger of the bodie: what man will not bee contented, for the safetie of his soule, to cut off all whatsoeuer is like to indaunger the same: And art thou so loth to cut off that, or cast from thee those things which are the cause of thy so pernicious a disease, securetie: Doest thou think thy goods (nay, thy ill gotten goodes) so deare, so helpfull and so precious, as to indaunger the death of thy soule with the deteining of them, when thou art promised life vpon the restitution of them, vnfeynedly repenting: Beware I say, beware least it fester, and thy disease gather further into thine heart, and so destroye both bodie and soule. The sicke man, who for his healthes sake refuseth not to take the most bitterest Potions and hardest medicines, and yet are they most greeuous and most vnpleasaunt to him for the time: yet because their effect and their working turne to his health, he willingly receiueth them: So must thou be contented for thy soule health, to accept of such bitter afflictions and crosses in this life, as shall please mine heauenly father to minister vnto thee: which although they bee

If we can suffer paynes for the curing of the body, we must much more be contented to suffer afflictions for our soules sake.

As sharp medicines be oftentimes most curable for the bodies. so the sharpest afflictions, most healthfull to the soule.

sharpe and vnsauerie for the time, it turneth all thinges to good, yea, to the health both of soule and bodie. Thou hast supped a little of the cup of pouertie and want, which is but a milde potion, a gentle medicine, and yet so contrary to disgestion, that it hath driuen thee into such a frantique perplexitie, that thou shewest thy self very vnable to take those Purgations, which must worke with a more stronger effect, to the driuing out of all such noysome affections, as by the corruptible and contagious ayre of Sathans breathinges, haue infected thine heart, whereof if thou bee not cured, and the same cut off with the Rasour of a true and vnfeined repentaunce, it will procure thee, not onely death of bodie, but vtter destruction both of bodie and soule. Wherefore I say, seeke remedie in time, come vnto me who am the onely true Phisition of all sicke soules: refreshing all them that bee heauie laden, healing their spirituall deseases, if faithfully and without wauering they seeke the same at mine handes, and speedely returne vnto mee by that true and vnfeyned sorrowe for their sinnes, which sheweth it selfe in amendement of life, in that true sorrowe which causeth repentaunce vnto saluation. Comfort thy selfe in this therefore, that thy desease is foreshewed thee, and that Phisition hath taken thee in hand to cure thee, that haue all power in mine owne handes: and let neither thy sinnes past, trouble thee,

Christ the onely phisition of all sicke soules.

thee, nor thine estate greeue thee, but bee onely reioysing, in that, I haue promised forgiuenesse of the one, and helpe in the other. Thou hast an aduocate with the father, euen me Iesus Christ the righteous, who haue obteyned pardon for al thy sinnes, and haue raunsomed thee out of the handes of Sathan, a most especiall benefite: in respect whereof, al the plagues, al the troubles, calamities and afflictions in this life, can light vpon thee, are not to bee accompted greeuous, but willingly to bee imbraced, and patiently to bee accepted, as a fatherly calling of thee from thy selfe vnto mee: for better it is for thee to be afflicted here in this worlde with bodily and short afflictions, then in the world to come, with endles destruction. And therefore I say, beare thou not (only) with patience, but with a thankfull heart, whatsoeuer shal please mine heauenly father to sende thee, be it sweete or sowre: for those that are his, he correcteth, and oftentimes suffereth the wicked, and careles, the secure and dissolute liuers, to runne on still in their wicked waies, whome of Iustice hee shall reward with endles perdition: being yet so full of mercie, and so loth to haue the sinner to dye in his sinnes, that I most louingly call them, intreating them fayrely, to returne from their wickednesse and be saued: whom (if they repent not by the gentle admonition of the word) he scourgeth them, he striketh them with his Rod of correction,

All the afflictions of this life is not answerable to the least part of the benefit of our saluation in Christ, and therefore not to be accoûted greeuous.

Pro. 3. 12. God punisheth oftentimes the iust and spareth the wicked.

Ezek. 33. 11.

rection, by pouertie, by sickneſſe, by loſſe of frendes, and other aduerſities, to the ende they may remember themſelues, and be called from their ſecuritie, to place their whole truſt in him that is able to ſaue them and to ceſt them away, who is able to releeue them and to vndo them: able to bring them to the dæpe of the graue, and to bring them vp againe: who is able to plucke downe and exalt: able to kill and to make aliue againe. The loſt Sonne, as long as he was in his iollitie, as long as he had his proſperitie, of wealth at his will, his health of bodie, and thinges at his owne deſire, wanting nothing that pleaſed his fantaſies, ſo long ranne he aſtray, followed wantonnes, imbraced wickedneſſe, and imployed himſelf to filthineſſe and ſinne, euen with greedines: But when he was touched with pouertie, when his wonted frendes forſooke him, and had no meane to releeue himſelf, then began he to frame his fantaſies after an other faſhion: then he made of neceſſitie a vertue: he bridled his affections, he tamed his euil deſires, and in al humilitie, in true ſorrowe for his diſobedience, he returned againe vnto his father, and in great bitterneſſe of heart, as one that vnfeinedly repented, he cryed out and ſayd, Oh father I haue ſinned, I haue ſinned againſt heauen and againſt thee, I am no more worthie to be called thy ſonne: accept me as one of thine hyred ſeruauntes: whoſe ſubmiſſion obteyned

Luke. 15. 19. Io. 8. 11.

A notable example worthy to be noted of the loſt ſonne.

pardon.

pardon. Dauid when he was in his prosperitie, committed euill in the sight of mine heauenly father: but when he was afflicted by the persecution of his owne sonne Absolon, when he felt aduersitie, then cryed he out and confessed his iniquitie, bewraying his owne wretchednesse, and acknowledged the mightie power of mine heauenly father, to whom in great bitternesse of heart he prayed, saying: Oh Lord rebuke me not in thine anger, neither chasten me in thine heauie displeasure: But haue mercie vppon mee for I am weake, &c. So great a let is a prosperous estate, vnto the proceeding and going forward vnto that heauenly Ierusalem, to that eternall blisse which I haue purchased: and so great an helpe and furtherance is affliction and aduersitie, as thou maist iustly lament thy worldly happinesse, and sing euen with great ioye, that thine estate is thus altered, to reclaime thee from putting thy trust in transitorie thinges, faithfully to repose the same, in the sure defence of mine heauenly fathers right hande. Be thankfull I say, accept it as a good preparatiue, to vnfeyned repentaunce: wherein prostrating thy selfe in heart, praie faithfully, and confesse thy sinnes vnfeynedly, and I will comforte thee againe, with heauenly solace inwardly.

Prosperitie is a spurre to euill, and aduersitie a pricke to vrge vs to trust in God.

The sinfull man.

Thē shewe me how I should cōfesse,
and how I ought to pray:
I doe repent my sinfull life,
that I haue ied astray.

Solace.

I Will referre to instruct thee in prayer vntill to another day, because the day is so farre spent, and because I would first haue thee to confesse thy sinnes, and discharge thy conscience of the heaule burden of thine iniquities, before thou enter into that most excellent exercise of prayer, for the heart that is inwardly kept downe with the doubt of remission of sinnes through me, can neuer freely open it selfe in a perfect faith, to be heard of mine heauenly father: and as long as thou goest about to cloke thine iniquities, and to hide them from the sight of mine heauenly father, thou canst neuer be assured of pardon: for thou must bee assured that he that hideth his sinnes, shall not prosper, but he that confesseth them, and forsaketh them, shal haue mercie, his sinnes, be they as red as Scarlet, I will make as white as wolle: and were they as purple, I will make them as white as snowe. Now, confession is, an inward constant, and continuall acknowledging thy selfe to bee a sinfull man, altogether corrupt, whose righteousnes, is as a stayned and filthy cloth, in whom

He that is loden wit the heauie burden of sinne, can neuer referre himselfe to hearty prayer before he be perswaded of the remission thereof thorowe Christ.

Pro. 28. 13.

Confession, what it is.

whome remayneth no goodnes at all, for there is none that sinneth not, there is none that doth good, none that worketh righteousnes, no not one. All men are subiect to many infirmities, And he that saith that he hath not sinned, he is a lyer, he deceiueth him self, and in him is there no trueth. No man can say mine heart is cleare, and I am cleare from sinne: If therfore euery man be sinfull, and none can excuse himselfe, but that hee deserueth to be punished, that he deserueth, in respect of his owne goodnes, to be cast of, and to be scurged with the rod of correction: Thou canst not then say, I haue not sinned, no thou canst not but confesse with the lost sonne, that thou hast gone astraye, that thou hast rebelled against God mine heauenly father, and wrought so many things against his will, that thou art no more worthy to be accepted as his sonne, deseruing iustly to bee cast of. If then there remaine no hope of thine owne deserts, whereby to be accepted into his fauour again, wherby to be accepted as his sõne: (nay, whereby to bee accepted as an hired seruant) Therfore, there is no way for thee, no meane for thee, no hope to be receiued againe, but in al hũblenes of heart, to fall downe, as one in his own conscience guiltie of death, appealing vnto the mercie of mine heauenly father, in me, who for my sake, will not onely, not turne away his face from the humble confession of thy sinnes, but of

King. 8. 46.

No man can say that he hath not sinned.

The way to obtaine the fauour of God is, to humble our selues, and to appeale vnto his mercie in Christ.

his mercie most plentifull, will hee meete the voyce of thine humble confession, euen in the midest of thine heart: yea, and vnfained cries, as he heard the humble and zealous sighes of Dauid, who when he had sinned, and highly displeased mine heauenly father, he went not as it were into a corner to hide his offences with the Cloake of hipocrisie: but bewaped his owne vntowardnes, layde open his iniquities, and acknowledged his sinnes, saying within himselfe: I will speake against my selfe, I will reueale mine offentes vnto the Lorde: and all his sinnes were forgiuen him. Such a godly feeling had Dauid of his sinnes, hee entred into consideration of his wickednes before he could thus returne vnto mine heauenly father, in hearty confession. So enter thou into thy selfe, examine thine owne conscience, and looke back into the whole course of thy life, and thou wilt bee ashamed to see thy miserable estate, thou wilt blush at the consideration of thy former life, and find thy selfe a verie wretched sinner: And condemne thy self worthy of farre greater punishment then thou art able to beare. Thus must thou begin to take accompt of thy selfe, before thou canst truely returne, and vnfeinedly confesse thine iniquities vnto mine heauenly father, whose wrath is so great against sinne, that as long as thou retainest a will to goe forward in sinne, and haue not a greater care to returne

Psal. 32. 5. The confession of Dauid.

If we woulde looke backe into the former course of our life, we shall find our selues the whole packe of vs, wretched sinners.

returne vnto him, hee will forsake thee: and not open the hands of his mercie to receiue thee: Make haste therefore to returne, forsake thy selfe, and flye vnto him, take holde of his promises: he hath promised in mee to receiue all sinners, truely repenting into his mercie againe: I came to cal the sinners, not the righteous: wherefore, if thou be a sinner, which (vnles thou flatter thy selfe to deceiue thy selfe) thou canst not denie: then I say, take hold of this promise: Crie out and say, Oh Lorde, I am a sinner: I am one that haue gone astray, most wickedly haue I set mine affections, and most vainely imbraced the things that can not auaile me in my distresse, in which I am inuironed with so many daungers and troubles, as without thine helpe I am vtterly forlorne. Rest (I say) and stay thy selfe onely vpon the louing promises of myne heauenly father in mee, in faith: assuring thy selfe, that I will strengthen thee against all Sathans temptations: Thus I say, must thou consider thy corruption, and with the eye of a perfect fayth, looke into the whole course of thy former life, and with the same eye, to behold the mercies of mine heauenly father, most freely promised in me: without whose free goodnesse there is no hope of saluation: whereby is my death and bitter passion, made auaileable, to wash away all the sinnes of as many as vnfeinedly beleeue, confessing

With the eye of a true faith must we look into our former euils, and with the same eye looke vpon the mercies of God, promised in Christ.

fessing themselues wretched sinners, whoreturning vnto mine heauenly father in a godly feare, are accepted righteous before him. Thy confession must be ioined with faith and amendement of life: for the beliefe of the heart iustifieth, and to confesse with thy mouth maketh thee safe: whereby thou must consider: that it is not enough to crie out and say, Oh Lorde, I haue sinned, I am wicked, I haue greeuously offended, &c. for all this is but winde, it is but opening the mouth to none effect: but thy confession must bee grounded vpon the inuincible Rocke of faith, whereby thou must betake thee vnto his heauenly Maiestie, condemning thy self wholy and altogether: not faintly after the maner of hypocrites, who thincke themselues discharged with their fewe wordes. But with Daniell thou must crye out and say: Oh Lord we haue sinned, we haue dealt wickedly, we haue most traiterously rebelled against thee: These words came not faintly from ỹ tongue, but with force and faith from the very roote of the heart. And why? because he had searched and tried, yea, he had a feeling, an inward greefe for the sinnes of the people: whose confession was accepted, and whose prayer was heard.

Confession must be ioyned with faith and repentance.

Rom. 10. 10.

Dan 9 5. The confession of Daniel.

The sinfull man.

Before I doe confesse to thee
my sinne, thou doest beholde

The

The same at large: what need I thē my sinnes thus to vnfolde.

Solace.

INdeede I doe beholde most plainely, aswell the very intent of the heart, the inner parte thereof, as the outwarde actions, the externall and visible corrupt conuersation: there is no secrete thought, no imagination, that passeth vnreueiled by the light of my knowledge, but whatsoeuer thou doest, whatsoeuer thou speakest, and whatsoeuer thou thinkest, when and where, I see and perceiue it altogether. And yet notwithstanding, it is requisite for thee for two causes to make confession of thine enquities, and that openly. And why? namely, that mine heauenly father may bee knowne and acknowledged, to be onely righteous, only good, yea, and goodnesse it selfe, a mercifull and pacient GOD, and a most louing father: and thy selfe to bee altogether vnrighteous, fraught with euill, in whom remaineth no goodnesse at all. Thus must thou cast downe thy self, condemne thy self, and reprehende thine owne corruption, and take holde onely of the goodnesse of GOD the Father in the merites of his Sonne, by whose death thou art deliuered from death, and deserued damnation: which is an especiall cause to moue thee to this vnfeined and

God beholdeth aswell the inward thoughtes, as the outward actions.

Wee must confesse our sinnes for two causes.

The first cause.

The second cause.

and open confession of thine offences. The seconde cause is to the ende, that this thine open acknowledging of thy sinnes, may bee to the edifying of other men. As thou seest the confession of Dauid to bee profitable, not onely vnto himselfe, but to others: not onely to them that were then present, but euen to this day, is hee to bee set before the eyes of sinners, as a fit patterne to measure their sorrowes by, and to bewaye their owne wretchednesse, in humble confession, and to referre themselues onely to the mercies and louing promises of God mine heauenly father, to bee releeued and comforted in their afflictions as Dauid was: Yea, the confessions which the faithfull haue made heretofore, serue nowe to edefie other men: at the consideration of whose humilitie, and the good successe of their vnfeyned confession: wherein they returned vnto mine heauenly father, and were accepted againe into his fauour, thou canst not but bee the more stirred vp, to the like maner of humbling thy selfe, acknowledging thy selfe a wretched sinner, and to put thine whole trust and confidence in my death and bitter Passion, and bee more and more stirred vp to serue and honour mine heauenly father in newnesse of life, to the good and godly example of other men: who seeing the mercie of GOD my father so plentifully shewed vnto thee, shall in like maner, make haste vnto the

Psal. 3. 6. 118. 18.

The confession of the godly men profit vs.

Throane

Thoane of his grace, in open confession of their sinnes, that so one by the example of another: nay, many, at ẏ good example of one may bee edefied, and glorifie God my father which is in heauen: who deliuered mee ouer to suffer death for the redemption of them that truely turne to mee. Wherefore I say, acknowledge thy selfe sinfull, and greatly indebted vnto mee, in respect of thy many and wilfull transgressions, wherby my grace may the more appeare in thee: disclaime all desertes and merites of thine owne, and cast thy selfe downe in thine owne conceipt, as one not worthie of any comforte at all at mine handes, appealing altogether to my merites, in such sorte as by thine example, other men may learne to confesse their iniquities, and condemne them selues to bee guiltie, and to haue deserued to bee punished, and whereby they may be taken from them selues: namely, from the proude opinions of their owne good workes: for in the sight of mine heauenly father can no man by his owne merites, be accepted righteous, but through me are they acceptable and iust in his sight. And therefore, saith Iob: what if I should flatter my selfe, and stand in mine owne cõceipt righteous and iust: when my deedes shall be layd open, when they shall be manifested, I cannot answere one, of a thousande thinges layd to my charge: Therefore sayth he, I will make my prayers and supplication

One is edified by anothers vnfeyned confessiõ, Mat. 5. 16.

Psal. 14. 3. 2.

2. Pet. 1. 3.

Ioh. 9. 15. 2.

plication vnto the Iudge. If therefore thou be desirous to be iustified, before mine heauenly father, thou must lay away all desertes of thine owne, and confesse that there is nothing in thee but meere wickednesse, horrible confusion & vtter dispaire, of thine owne goodnesse: yeelding thy selfe guiltie of many euills. For if thou seeke perfect righteousnesse, thou must not stand vpō thine owne abilitie to fulfill the law: for so makest thou my death to be in vain (which through faith) is that true & vndoubted righteousnesse, which iustifieth thee before mine heauenly father, & makest thee heire of eternall life. Thorowe me is preached the forgiuenesse of sinnes, and hee that beleeueth, is iustified from those things, from which he could not haue bin by the lawe: that is, by his owne workes. Therefore, thou must cōfesse me with thy mouth, & beleeue in thine heart, that mine heauenly father raysed me from the dead to iustifie thee: for with thine heart must thou beleeue vnto righteousnes, and confesse with thy mouth vnto saluation. By my grace (I say) art thou saued through faith, and not by thine owne workes, be they neuer so glorious in the sight of the world.

We must lay away all our owne merites before we can take hold of Christes promises.

Gal. 5. 4.

Gal. 3. 8. Tit. 3. 7.

Act. 3. 38. 39.

Rom. 10 9. 10.

Ephe. 2. 8. 9.

The sinfull man.

The what auaile good workes? are
of none effect in deede? (they
And bootes it not to keepe the lawes
that Moses first decreede?

Solace

Solace.

Thou must vnderstand that (although in respect of thy good workes, be they neuer so many and faire in the eye of the worlde, thou mayest not presume vpon the same, so farre as to chalenge for the same the reward of eternall life: and that thou must confesse when thou hast done all that thou canst, thou art an vnprofitable seruant) it behoueth thee, with all diligence and godly care to endeuour to doe all that is commaunded thee in these lawes of mine heauenly father, written by the inspiration of ỹ holy ghost, by Moyses in the two Tables, wherein consisteth the whole summe of that which is required of euery man to be done, in respect of the outward action and inward working, which is, in doing good to man, whom thou seest, and to loue God mine heauenly father, whom thou seest not: but by the eye of that true faith which taketh his light of the Gospel of trueth: whereby thou art directed to the meane, which worketh that perfection for thee, which of thy selfe thou art not able to reache vnto, namely my selfe: without whose perfection, thou must needes continue imperfect, and vnable to doe anything that is good, by whome & to whome, thou must praye for grace, and assistance, to doe that which in those two Tables is conteyned: And what (by reason of thine owne weakenes) thou canst not performe therein, thou must be-

Although our Iustification come freely thorow faith in Christ, we are not discharged of doing our endeuour, to fulfill the law.

Christ is our perfection through faith, without who we remaine vnperfect.

ware

ware that (although I haue vndertaken to stand betweene thy selfe, & the curse due for the same) thou thinke not thy selfe so discharged of performance thereof as farre as thou canst: least by the careles casting of the burden thereof vppon mee, thou runne headlong into those euills that Sathan shall picke thee vnto, perswading thy selfe, that I haue vndertaken to release thee of that, which heretofore was layde on thee to be performed, and so thincke it needlesse to doe that which is commaunded thee. Take heede I say, take heede, least that this conceite drawe thee into a negligent going forward to doe good, and a prouidle to doe euill. But bring foorth the fruites of amendement of life, worke righteousnesse, execute iudgement, growing and proceeding from fayth to fayth: ioyning thereunto a good conuersation with knowledge and much patience, accompanied with brotherly kindnes and loue, wherein thou must shewe thy selfe willing to doe good vnto all men, to speake the truth from thine heart, to imagine no deceit against thy neighbour, but to doe vnto him, as thou wouldest others should doe vnto thee: shewing thy selfe fruitfull in the knowledge of the truth, confirming thy free election (in mee) by the workes proceeding of the Spirit through a liuely & working fayth, wherein acknowledging the true and earnest repentance, by disclayming thine

We must take heede that wee neglect not our duties in performing the Lawe as farre as we can, notwithstanding Christ hath vndertaken to doe that which we cannot attaine vnto.

2. Pet. 1. 5. 6. 7. Zepha. 3. 16. 17.

2 Pet. 1. 8. we must shew our faith to be a true faith by our work.

thine owne merits, thou shalt, in the ende, receiue that swēt and endles solace, which by my death, I haue purchased, whiche is the moste comfortable presence, of my father in heuen, life euerlasting: without the which, there is nothyng but vtter destruction.

The sinfull man.

Then Lorde of lords, oh Solace swēt
Oh louing Iesu dēre:
Whose passing power, by word of (trueth
created heauens clēre:
The Sea, that surgeth to and fro,
the earth and Creatures all:
Thy will dome, is surpassyng high,
thy mercies great withall.
So that, the workes which thou hast (done,
dō all depend on thē:
And I among them all, the worst,
crye, come Lorde, come to mē.
Who am a Vessell, fraught with wo,
whose dayes are past in sinne:
My nature prone to wickednesse,
reteines mē yet therin.
But thou that art the God of blisse
extende thy mercie mēre:

Let not the furious Fiend preuaile,
against thy Creatures, heere:
Thou canst attend, before I crie,
support, before I fall:
Thou canst relieue, before I craue,
forgiue, before I call.
Thy grace, is of so great effect,
thy counsaile (Lord) so pure,
That whome thou wilt preserue and keepe,
remaineth most secure.
Thou art of grace, the giuer true,
the God of mercie meere:
Who wouldest not that Sinners die,
but turne to thee in feare.
So that (Oh Lord) abounding so,
with loue and mercie store:
Thou didst vouchsafe to send a salue,
to cure my cruell sore.
Thy onely Sonne, delight and ioy,
who came in humaine weede:
Into this vale of deepe annoy,
to kyll the Serpents seede.
Who did betray, and bring to woe,
our former Parentes twaine,
Whom thou hadst set in blessed state,
for aye there to remaine.

And

And I poore wretch, the seede of sinne
so subiect vnto yll:
Haue swerued from ỹ word of trueth
and sore transgrest thy wyll.
Imbracing with great greedinesse,
my substance and my store:
Which I, by couin and deceit,
haue gotten heretofore.
And in delight haue past my dayes
as Sathan rulde my will,
I framde my [illegible]cies all and some.
to thinges peruers and ill.
Haue mertie, mercie, Lord on mee
whoe haue deserued thrall,
Refuse mee not, though I be dull,
by nature proane to fall.
Blot out of thine accompting Booke,
what I haue done amisse:
Oh, pardon my Offences all,
and place my soule in blisse.
Wash me from all vngodlinesse,
make soule and body cleene:
That not a spot of filthinesse,
in neither may be seene.
I dow confesse (O Lord) to thee,
I dow confesse my sinne:

FRYDAY, The fifth. A sinfull,

And dow condempne my selfe of all,
that I haue liued in:
I am a frowarde Childe to thee,
prouokyng thee to Ire:
But, Lord, vouchsafe, call mee againe
I would full faine retire.
From wandring in such vanities.
to walke the wayes of light,
Extend thy loue, Lorde, let me liue,
from hence, a life vpright.
I disobeyed thy Preceptes,
and did what Nature would:
I did not that, that Uertue wyld:
and what, of right, I should.
Most wickedly I walked, in
the wayes that were vniust:
Esteeming filthy Carcase so,
as it had not ben dust.
Oh Lorde, I stood no feare of thee,
nor reuerenst thy name:
But, as a disobedient wretche.
haue lead my life in blame.
Thy Lawes, I cast behinde my back
and dow not them fulfyll:
I follow with all greedinesse,
mine owne corrupted wyll.

I haue

I haue most lewdly, lead my life,
without remorze of minde:
Neglecting true repentance styll,
to wickednes inclinde.
I roue at randone, too and fro,
from sinne to sinne I runne:
And therin wallow, as the Sow,
in durtie soyle, in Sunne.
The Solace, whiche I should haue
I sought with gredinesse: (shund
And shund the Solace, which I shuld
haue held, as happinesse.
Which thou (O lord) thou dost behold
yea, what I thinke or saye:
What I haue done, and what I do,
and how I gad astraye.
How I despised thy commaund,
and how I breake thy woyll,
How like a senceles man I run,
by rash conceit to yll:
Wherfore, I nede to say no more,
my sinnes, my soule annoy,
Mine heart, doeth harbour such con-
that gone is all my ioy. (flict,

Solace.

Dilpaire not man, let ſorrow paſſe,
take ſolace now of mee:
I am the God, that neuer was,
nor wyll vnfaithfull bee:
My mercie, is a thouſand fould,
to him that doth repent:
Repent (therfore) ſaye on, be bould,
the contrite is not ſhent.
What? if thou be a ſinfull man,
in hart, repent, therfore:
Be ſure, thou ſhalt haue pardon then
but ſee thou ſinne no more.
The Theefe, that hung on tree w̃ mee,
as he gaue vp the Ghoſt:
Did craue, that he might ſaued bee.
whoſe praiers were not loſt:
And Maric Magdaline, that was,
a ſinfull woman, came
To mee, in heart, repenting ſinne,
and I forgaue the ſame.
By death (I ſay) I ouerthrew
the Serpent, and his trayne,
Mine heauenly fathers wyll, I dyd
obey without diſdaine.

We muſt not only, confeſſe our ſinnes: but we muſt leaue them, and forſake them.

Upon

Upon the Crosse, with euyll men,
my Corps were nayled fast:
Not as a Sinner, but for thee,
when helpe of hope was past:
Proceede therfore, confesse in haste,
what thou hast done amisse:
For Sinne, I know, remains in thee,
as in all men there is.

All men haue sinned.

The sinfull man.

Then Lorde, I see, thou doest beholde
with thy supernall eye:
The creatures which in thy kingdome bee,
and heerest when they crie:
I sinfull soule, distressed sore,
in plungyng pangues of woe:
Do craue the crūmes of mercie store
which from thy Table floe.
For, Lorde, I see that thou art prest,
to ease my sinfull sore:
Refuse me not, vouchsafe mee rest,
in heart, that call therfore.
Who by my sinfull lyfe, haue lost,
thy loue: and purchast thy all:
Extende vnto mee, wretched wight,
thy light, and loue withall.

Oh, Lorde, my God, forget mee not,
hyde not thy selfe from mee:
Although my flesh do striue to keepe,
my syllie soule from thee:
Showe not thyne anger, as a foe,
let mercy be my staye:
It is no profite (Lord) for thee,
to cast my soule awaye.
Denie mee not, a contrite heart:
a penitue person powre:
An wofull wretch, a sinfull soule,
that knocke here at thy dowre.
Vouchsafe, to turne thy face to mee,
forgiue my deedes amisse:
In feare, I dow appeale to thee,
as one that guiltie is:
Deale not, as my deserts dow craue,
but as of mercie, thou,
Dowst will, and still delight to haue,
all sinfull heartes to bow:
Showe not thy force against the [illegible],
that faine would come to thee:
And pardon my Offences all,
though Death be due to mee.
Oh, plague mee not (good Lord) so sore
I haue no force, I fall.

I neuer wyll offende thæ moze,
if thou vouchſafe to call,
My ſoule from ſinne, and to affwyd,
mæ Solace ſwæte againe.
Loe, here, I dw againſt my ſelfe,
a ſinfull wzetch complaine:
Shame dwth beſet mæ rouud about
my ſelfe conſume in woe:
I am cozrupt, mine heart thzoughout
I wander tw and fro.
From ſinne to ſinne, I run perfozce,
I wander ſtyll aſtraye.
Wherfoze, without thy due remozce,
I can not but decaye.
Since firſt I ſuckt my Mothersbzeſt
yea, ſince I ſawe the daye:
The ſubtill Serpent, hath not ceaſt,
to wzeſt mine heart aſtraye.
In ſinne, my mother did conceaue,
this cankred Cozps of mine:
And Sathan ſækes (Lozd) to bereaue,
all that (of right) is thine:
Ye ſoweth auzyq and wicked ſædes,
in mine vnſtaid bzeſt:
Wherof dw grow pernitious dædes,
which bzæde my ſoule vnreſt.

Which I as yet cannot auoyde,
they fire so fast one mæ:
That frō my youth they haue anoid,
and keepe me (Lord) from thæ.
So that I am full bought and sould,
betwene the Fænd and synne:
And wickednes a thousand fould,
myne heart doth lodge within.
The good I cannot which I would,
my nature proane to ill:
Withdraws myne harte frō what it should
imbrace wt heauenly skil.
But (Lord) in sinne why should I dye,
syth thy good will is so:
To heare poor synners whē they crie,
and them redæme from woe
And giuest them, repaste againe,
from heauens high aboue:
And to repentant hearts full faine,
thou showest thy selfe in loue.
Ye, thou doest saue through mercie
those that deserue to dye, (mære
When they to thæ returne in feare,
(oh Lorde) now so doe I:
A thousand times before this daie,
thy mercies from aboue.

Haue

Haue saued them that went astrate,
to showe thy zealous loue:
Our fathers, who were longe agoe,
when they were in dystresse:
Fell prostrate on their harts, and loe,
thou gauest them redresse:
Ye, whē they were incompast round
and no hope to auoyde:
Thy mercye Lord did so abounde,
that they were not destroyed:
Haue mercie therfore (Lord) on mee,
oh god on whome I call.
I wretched synner here to thee,
on prostrate heart doe fall:
Ease mee againe, let mercie thine,
myne woefull hearte releeue.
And let not synne all goodnes mine,
through lowsenes thus bereaue:
My soule alas, in dolefull plight,
in hope of helpe doth crie:
Oh Lord extend thy louelie light,
that shines from heauen hye:
To guide my silly soule to blisse,
by shunnyng what is ill.
High time, alas, good Lord it is,
to frame mee to thy will.

Wherefore,

 A sinfull,

Wherfore, extend thy grace againe,
put forth thy helpyng hand:
Let it reuiue, what sinne hath slaine,
and lowsen Sathans bande.
Lorde Jesus come, oh come in haste,
Let Heauens Bowe come downe
That I a wretched wight at last,
maye ioye that passing Crowne.
Which ỹ by dreadful death hast won
through plũging panges on trœ:
In loue, to giue the same to those,
that feare to fall from thœ.
Come, come, I say, thou Solace true
and fill mine hart with ioye:
My sinfull soule, with grace renue,
whom Sathan would destroye.
No daye, no time, no minute is,
deuoyde of wo, to mœ:
But (oh alas,) the cause is this,
I hold mœ not by thœ:
If thou absent thy selfe, my soule,
my bones, my bodie dust:
Corrupt, with carke of wicked will,
as Iron doeth with rust:
If thou absent thy selfe, my soule
runnes headlong into yll:

And

And staggerryng tw and fro, it ræles
and kickes against thy wyll:
yf thou absent thy selfe, my soule,
like wretched wight oppreſt:
Fast settred in the boultes of sinne,
lyes groaning voyde of reſt:
yf thou absent thy selfe, my soule,
sinckes into darkesome thrall:
But (Lord) driue darknes far frō mee
sende light and loue withall:
So sinne shal passe, and vertue flow
within my dolefull breſt:
Oh Jesu, come, Oh, come in haſte,
to set my soule at reſt.
And thus, my soule I dow commende,
into thy bosome swæte:
On whome, I dow in heart depende,
hære prostrate, at thy fæte.

Solace.

Take hæd, take hæd, Oh sinful man,
let heart and tongue agræe:
Leaue off to sinne, repent forthwith
and I wyll dwell with thee.
Cast of the Cloake, that is the cause,
to hinder thine intent:
Thy sinne, and then, in dæde, I wyll,
to thy requeſt consent. The

When we confeſſe our syanes, we muſte take heed that it be not only in the tongue but from the hart.

FRYDAY, The fiifth A ſinfull,

The ſinfull man

How ſhuld mine heart & tong agree?
what meaneſt thou therin?
I haue (at large, thou maiſt perceiue)
vnfoulded all my ſinne.

Solace,

IT is not ynough, to ſhew thy ſelfe onely by outward wordes, to be a ſinfull man: but, thou muſt likewiſe (as I haue tould thee before) reforme thy former frowarde, and peruerſe wayes: that is: as thou knoweſt, and haſt confeſſed thy ſelfe, heretofore to haue walked in errour, in darkenes, rebellyng againſt mine heauenly father: ſo wold I haue thee, to cleaue vnto the trueth, to follow the light, and obey mine heauenly father, in performing thoſe things, which are commaunded thee: For, there be ſome that can make a gay gloze and ſhowe of holineſſe, by ſuch outward proteſtation: when (in deede) they are farre from that true inwarde ſorrow, which cauſeth repentaunce, vnto ſaluation: whoſe diſſimulation and, hypocriſie, deſerueth double puniſhment.

Some can make a fayre ſhow of holines outwardly but repent not rightly inwardly: who deſerue doubble puniſhment.

The ſinfull man

Show mee therfore, what muſt I doe and what muſt I obeye?

Vouchſafe,

Vouchſaufe mee grace, I doe repent, my gaddyng longe aſtray:

Solace.

WEll, then for aſmuch as the daie is gone, and that there is no time to declare it now, I will deferre it vntill to morrow, and then I will tell thee, what thou muſt doe, and what leaue vndone: In the meane time, forget not to prayſe myne heauenly father, who hath made thee, mee whoe haue redemed thee, and the holye Ghoaſt whoe haue ſealed thee as one of the adopted Children, that ſhal be ſaued:

The Ende of the Frydaye, or Fyfth Dayes Conference.

An earneſt confeſſion of ſinnes: with a Prayer for the forgiuenes thereof.

OH, miſerable and moſt wretched creature: am I preſt down, oh Lord, with ſo many euils, with ſuch notorious ſinnes, heinous offences, heynous crymes, & manifould iniquities; That I confeſſe my ſelfe manie thouſand waies to haue offended thee, and to haue deſerued more puniſhmente, then I am able to beare: Oh Lorde ſuch is myne vntowardenes, my curſed

wret-

 A ſinfull wretchednes, and ſenceles running headlong, from vanitie to vanitie, from euill to worſe: Inſomuch, as, in ſteade of lighte, I haue followed darkenes: in ſteade of the trueth, imbraced errors: inſteede of vertue, loued vice: and inſteede of dooing good, I haue followed iniquitie, euen with greedynes. The dregges (oh Lord) of Sathans tranſgreſſion, haue ſo ouercome mee, and taken ſuch deepe roote in mine hearte, and taken ſuch ſure holde of my corrupt fleſh, that it bringeth continuallye foorth the fruites of an euill life: mine owne conſcience accuſeth mee, and ſtandeth as many witneſſes againſte mee, feeling my ſelfe euen preſſed downe with manye ſinnes, with innumerable tranſgreſſions againſt thy maieſtye, the leaſte whereof I acknoweledge, to be able, iuſtlye, to condempne mee: Oh Lorde, my tongue, my lippes, and mine hearte, haue rebelled againſt thee, my thoughtes haue beene euill, my wordes wicked, and deedes abhominable beefore thee, yea from mine heade to my foote, there is no parte, oh Lorde, that can cleere it ſelfe of offending thee: wherefore, oh Lorde, here doe I acknowledge not onelye with myne outwarde voyce, but with an inward feeling of the hearte, that I haue highlye

highly diſpleaſed thee, and wrought that, which in thine eyes is abhominable: wherby I haue deſerued thine heauy diſpleaſure againſte mee: in ſomuch as thou mayeſt iuſtly turne mee away, thou mayeſt caſt mee off and forſake mee, I am not worthy to be called thy ſonne: Oh Lorde I nowe feele mine owne wretchednes, and the allurements of the fleſh and Sathan, I confeſſe to be altogether deceitfull and wicked, which I haue eſteemed and helde ſo deare: and acknowledge all trueth, all help, comforte, and conſolation, and the true ſolace to proceed from thee, the fountayne of all happyneſſe: Who in mans greateſt wretchednes, euen of meere loue and vnfayned zeale of their ſaluation, haſte ſent a remedy to cure their curſſednes, thine owne Sonne, Ieſus Chriſt, who hath taken away the puniſhment which I haue deſerued, for breaking of thy wil: In whoſe nam and for whoſe ſake, haue compaſſion vpon mee, laye not my ſinnes vnto my charge, whereby I haue deſerued eternall damnation. Oh Lorde, vouchſafe, that although I haue iuſtly deſerued to dye, by reaſon of my greeuous ſinnes, turne thy face in mercy, not in iuſtice towardes mee. Reſpecte not mine offences, but look evpponthat ſacrifice, that oblation, which was offered

vpon the croſſe, for the reconciliation a-gaine of thoſe, vnto thee, which come vn-to thee, through him: Through whome, oh Lord I come vnto thee, and for whoſe deſerts I craue pardon, diſclayming alto-gether mine owne merrites: Oh remem-ber thy moſte louing promiſe, that thou wilte accept his death and his bitter paſ-ſion, as a full recompence for all mine of-fences, and a ſufficient ranſome for all my former euils: lette thine anger, oh Lorde, through him be appeaſed, thine heauye diſpleaſure qualified, and loue renewed: That from hence foorth, in a true and vn-doubted fayth: I maye take holde of the remiſſion of my ſinnes, through him: and beleeue vnfaynedly, that the obedience of him thy ſonne Ieſus Chriſt, is made mine attonement with thee, that by his death, I am made aliue: and by his reſurrection, I am made rightuous in thy ſighte. Let thine holy ſpirite (oh bleſſed Lorde God) aſſure me through the ſame fayth, that I am indeede receiued into thy fauoure and loue againe: That being thereby truelye comforted, I may enioye the liberty of a free minde, wherin I may ſerue thee, wher-in I may obey thee, and whereby I maye growe into a godlye hatred of the olde man, and into a true and vnfayned loue of

rightu-

rightuouſnes: So that [from hencefoorth] I maye, in newneſſe of life, diligently imploye my ſelfe, to the Execution and continuall woorkynge of thoſe thinges, that maye witneſſe outwardly, to the Example of other men, what I beleeue, inwardly: caſting away, all diſſimulation and Hipocriſie, the Cloake of ſinne: ſpending the reſidue of my daies, in a pure and ſincere conuerſation, brynging foorth the fruits, beelongynge to amendement of life: That after this life ended, I may, through the merittes of that, thy Sonne, our (onely) Sauiour and Aduocate, Iheſus Chriſt: for euermore, poſſeſſe the Ioyes of eternall life,

Amen.

¶ Oh, Lorde, increaſe our Fayth.

The Saturdaye, or

sixth Dayes Conference,

betweene Solace and
the Sinfull man.

Wherin, Solace, sheweth him, what is to bee done, and what left vndone, to attaine to the perfection of Christianytie.

The Sinfull man.

GOOD Solace, loe, here I attende as one that longes to heare: What I must doo and leaue vndone: I giue attentiue eare:

Solace.

IF thou (dilligently) attend this Day, and reteine in memorie, those thinges, that I haue heeretofore declared vnto thee, thou shalt perceiue the Summe of thy Ductie

towardes thine heauenly father, as also thy duty towards other men: whereby ỹ maiest liue an vpright, and a godly life, to the seruyce and honour of God, profitte of thy neighbour, and saluation of thine owne soule: to the vanquishing of Sathan, dispising of the world, and to the mortifying of thine owne flesh: So that the Deuill shall not fray thee, the worlde deceiue thee, nor thy flesh annoye thee.

The sinfull man.

Good Solace, then proceede in hast,
true comforte now appeares:
This comforte doth abandon woe,
and wipe off all my teares.

Solace.

IN deede so it will, if thou attentiuely heare it, faithfully beleeue it, and truely followe it. But thou hast heard before, that it is not enough for thee to say (with the mouth) thou wilt, or confesse with thy lippes that thou hast offended: but thou must performe in deede, and reforme thy conuersation: yea, thou must haue thyne

heart

heart fraughted, with such godly cogitations, and vertuous desires, as maye bring foorth the fruites of that sorrowe, which (as before is sayd) causeth repentaunce vnto saluation: that thine actions outwardly, and thine affections inwardly, may appeare to bee grounded vpon that true faith, which is the fountaine of all good workes, whatsoeuer: without ẏ which, thy workes are not only vnprofitable, but meere abominable. By which faith, thou must beleeue, the promises touching thy saluation, to bee wholy accomplished and performed, through my death and passion onely: and not in respect of thyne owne good workes, be they neuer so many: And yet art thou bounde by all meanes possible to endeuour thy selfe to doe good vnto all men, and to decline from euill. And for that purpose, haue I called thee from that error wherein thou walkest, deceiuing thy selfe with vaine and transitorie pleasure of this worlde, to bring thee vnto the light of truetb, to drawe thee from thine Idolatrie, (wherein thou gauest worship) (as it were) vnto thy greate aboundance: esteemyng thy golde as thy GOD) to serue myne heauenly father, thy liuing GOD, and louing Creatour: to followe that

Works without fayth are abominable.

We are bould to doe good vnto all men.

The Couetous man esteemeth his aboundance as his god.

which is good, and to eschue and auoide that which is euill, onely, to worke the will of myne heauenlye father, which is sette downe, and declared in the two Tables, containing tenne precepts: wherin, as in a glasse thou mayest beholde, what thou oughtest to doe, and what to leaue vndone: The sum and whole effect whereof is comprehended, onely in loue: namely, in louing God aboue all thinges, and thy neighboure as thy selfe, and to hate all things that make againste the fulfilling of the same loue.

The summe of the whole commaundemẽts is loue. Ex. 20.2. Mat, 22.37. Gall: 5.14.

The sinfull man.

Vouchsafe, good Solace, to declare,
now, more at large to mee:
These ten Precepts, which doe set
the way to come to thee. (forth

Solace

Then, attend thou diligently, and first cõsider, that these precepts are not of so small moment, as y, they should be accepted as the cõmaundements of man, but to be estemed, as the verie word of myne heauenly father: whoe, (to make the same of the greater credite and authoritie, amonge men) ioyned his owne person, his glorious

We must esteeme the commandements as the very word of God.

glorious maiestie, to the same his words: and came visibly downe in a flame of fire vpon mount Synaye: to deliuer them, after a farre more glorious and wounderfull manner, then man could doe: coupling his owne glorye, with the worde: to the ende, that the same, should not be so little accompted of, so slenderly regarded, or the authoritye thereof reiected, as a thinge of small effect, as words (cõmonly) are esteemed, as a puffe of wind, now hard, and by and by forgotten: But because it should be of an euerlasting and permanent continuance, they were written in tabls of stone: & such was the weightines of the matter, that myne heauenly father, thought not the wordes of a man, no, not of an Angel, of sufficient auctoritie, or credyte, to deliuer the same: And therefore, came he himselfe downe, after such a wounderfull manner, as that the mount Synaye, at his presence, smoaked as a fournace, trembling and quakinge miraculously: whereby thou mayste perceyue, ỹ whoso dyspiseth his Prophets, and the performance of his commaundements, dispiseth his word, and so contempneth god myne heauenly father himselfe: for he that dyspiseth the one, contempneth the other. Therefore muste thou

God ioyned his maiesty with the word & came downe to deliuer the same.

Mount Sinay smoaked and trembled at the presence of the Lorde.

 A sinfull

thou not so lightly weye these precepts, the will of mine heauenly father, but highly reuerēce them, attentiuely heare them, duely follow them, and faythfully beleeue them, which are perfect, conuerting the soule: The testimony of the Lord is pure, and giueth wisdome vnto the simple: and in performing them is their great reward: which rewarde (yet notwithstanding) thou mayst not accompt thy selfe worthy of, when thou hast done that which is in the law commaunded thee, as farre as is possible, for to fulfill the same, in al points, so exactly as is required, thou canst not: but when thou hasse done all that thou canst, thou mayst confesse thy selfe an vnprofitable seruante: nay, examine the former course of thy life, with that which mine heauenly father hath commaunded thee in the lawe, and thou shalt not onely finde thy selfe guilty of the breach of one, but of all the commanndements: for, if thou breake and transgresse one, thou arte guilty of all. And as mine Appostle Paule sayth, thou arte not of thy selfe able to thinke a good thought: much lesse to fulfill the whole law, for they that are in the flesh cannot please God, but thou art called from the wisdome of the flesh, whiche is death, to the wisdome of the spirite, which is

Psa: 19.7.

When thou hast done all that thou canst, thou art an vnprofitable, seruant

He that breaketh, one commaundement, is guilty of all
2 Cor: 3,5.
Rom: 8.8.

is life: wherby thou mayst be directed to fulfill that righteousnesse, which the lawe requireth: namely, to loue mine heauenly father with all thine hearte, with all thy minde, with all thy strength, & thy neighboure as thy selfe: wherein, consisteth the perfecte righteousnes of the lawe. Now, to declare the same more at large, and to reherse the same (particularly) for thy better instruction, know this, that the first of the same tenne precepts is a prohibition, or forbidding: that thou shouldst haue any other God or Gods, but mine heauenlye father, onelye, who hath made thée, the whole worlde, and all things therein cõtayned: who, as hée deliuered the people of Israell from their bondage, and captiuitie, (wherein they were grieued, by the tirannye of Pharaoh, King of Egypte) by the handes of Moses and Aaron, so hath hée deliuered thée and all mankinde, by the sacrifice of my body vppon the crosse, from the bondage of sinne, from the tyrannie of Sathan, and from the feare of death, and hell: which (if there were none other) were such an especial benefit, that it might iustly moue thée to suche an inwarde acknowledging of his inestimable loue, that in respecte of that, that when thou were following the vn-

The first cõmaundement

Gen: 1. 1.

Act. 14. 15.

Gen: 56, 24

Exod: 12. 2,

Rom: 6. 20.

Heb: 2. 14

By the death of Christe are we deliuered from the bondage of Sathan.

godly

godlie lustes and feding the vnlawfull desires of thine vntamed flesche, runnynge rathly foorth in that broade way that leadeth vnto death, he vouchsaued to send mee his onely sonne, to call thee, and to with-drawe thee from the same and to set thee in the way, that leadeth vnto eternall life: thou canste not but accompte him thy god, and be moued to the willyng seruice of him: To which especiall benefit, if thou ioyne and call to mind, the residue of his aboundaunt mercyes, wherin he vouchsafeth thee all thinges, necessary and expedient, to the mayntenaunce of this mortall life, and suffereth thee not to wante the thing which maye relieue and comforte thee in all necessities: and especially, if in fayth thou fall vnto him, in my name, requiring the same, thou mayest be assured to obtayne all thinges at his handes, which are requisite for thee: not onely, I say, for the bodye, but (which is most precious) for the soule, which could not, but haue cõtinued in a most miserable and most dampnable estate, had not hee giuen me, vnto the death, for the redemption thereof: who (as I haue before assured thee) haue aunswered that for thee, for which thou remaynedst accursed: namely, for not performing all things contained in

Christ hath answered that & discharged vs of that we remaine accursed for.

the

the lawe: That haue I done for thée, obeying the will of mine heauenly father therin, whose mercy so abounded, that he hath accepted thee vnto his fauour agayne, through mée, without whome thou hadste neuer beene reclaimed, but perished in thy sinne: In which his so singuler benefites and superabouudant mercies, he declareth himselfe to be thy very true and onely God, and therefore forbiddeth thee to haue any other God but himself, whome thou must worship, obey, serue, trust vnto, beleeue and call vpon, giuing him, aswell by outward profession as by inwarde loue and affection, vnfayned prayse, and honour, imparting the same to none other: Least (as Dauid sayth) thou forget the name of the Lord thy God, eholde vp thine handes to straunge Gods. Worship thy Lord thy God, therefore, and se that him onely thou serue and truely obey: and that with the same true worshippe, whiche is commaunded thée in his worde, as by prayers, supplications, and giuinge of thankes, magnifying him in the greatnes of his mercy, wherein he aydeth, releeueth, comforteth and defendeth them, that being distressed, faithfully call vpon him, not running vnto any Saint, or Angell, but vnto him, onely, in and by me, who am the

Mat.4.10.

Act.2.20.21. Heb.11.6.

Luk.4.8.

Psal.44.20.21.

Mat.4.10.

We must worship God as we are cõmaunded in his worde.

In all our sutes we must flie vnto god through Christ.

waye

waye, and meane to bringe them vnto him I am, the mediator and aduocat, by who onely and by none other, thou mayst haue free passage vnto myne heauenly father, aswell for heauenly as earthly blessinges: which if thou seke at his handes by any other meanes, then only by mee, thou deceiuest thy selfe: for I haue taken vpon me to obteyne it freely for all them that faithfully aske it of him through mee, alone, not ioyning any other in their prayers, (for any parte of their welfare bodily or ghostly) with mee: for that it doth so shadowe and darken my mercies, & free obteyning thinges necessary for them, that I cannot bee seene in the fulnesse of my grace, by reason of such imparting my office to other, whose helpe cannot auayle thee in thy distresse. There is none other God (I say) but myne heauenly father, who is a iust God, a mercifull God, and a Sauiour: looke vpon him in me, who am the brightnesse of his glory, the ingraued forme of his person, equall with him (as thou hast heard before) wherfore, faithfully, repayre thou in all thy necessities to him through me, and thou shalt be saued: euery knee shall bowe vnto him, and euery tongue shall sweare by him, in whome is all righteousnesse and strength, and all that prouoke him shalbe ashamed.

It darkneth the mercies of Christ, to ioyne anye with him in prayer.

Esa. 45.21,

Heb, 1.3.

Remember

Remember these things therefore, and bee reformed: cast away al trust in any besides him, who hath put away thy transgressiõs like a Clowde, and thy sinnes as a Mist: turne vnto him through mee, who haue redeemed thee: worship him, serue him, and pray vnto him onely, in and by me, and by none other: neither Saint or Angell. Beware of that auncient blindnesse, wherein men haue falne downe to worship, not only Saincts and Angels, but very stockes and stones, paynted pictures, and such like: wherein consisteth no helpe. Wyne Euangelist Iohn professeth that he fell downe to worship the Angel, and that the Angel said vnto him, see thou doe it not, for I am thy fellowe seruaunt, and the fellowe seruaunt of thy brethren the Prophets, and of them that keepe the wordes of this Booke: worship God, wherby thou mayst perceiue that worship and seruice belongeth vnto myne heauenly father only, & to none other. And therfore doth he forbid thee, to make vnto thy self any graue Image, or ỹ likenesse of any thing in heauen aboue, or in the earth beneath, or waters vnder the earth, to fall downe therunto, & to giue it honor or reuerẽce as a God, or intending to worship my heauẽly father in it: no, he cánot abide to be worshipped, praised or prayed vnto in any visible

Esa. 44. 21.

Reuel, 22. 9.

The 2 commaundemẽt. Deut. 4. 15.

We muste make vs no graue Image.

A sinfull

visible Image, but in me his sõne, only, because he himself is inuisible, & incõprehensible, whose eares are open and attentiue vnto the Prayers made in my name: and stopped, that he will not, only, not here thẽ (that are made in the name of another) but pronounceth them accursed & confounded, that fal downe to grauen Images, to serue them, and that glorie in their Idolles: And therfore, sayth the Wiseman: Let not the inuẽtiõs of mẽ, deceiue thee, nor the vnprofitable labour of the Caruers or Paynters, miscarie thee, nor the Images which they make (who haue eyes & see not: eares, and heare not; mouthes, and speake not: and which are set foorth with diuers goodly & goldẽ colours) moue thee to bow vnto thẽ:

Psal. 97. 7.

Wisd. 15. 4.

A foolysh obiection.

But some haue said: why? we bow not to the Idole, we serue not the Image: but our intent is to serue God, and to be the oftner put in mind therof, by the Image: and therfore, ỹ intẽt, not (onely) not to be misliked, but very necessarie & good. But be thou assured, ỹ for this deuice, there is no warrãt in the word of mine Heauenly father. But (as ỹ Wiseman saith: the sight therof stirreth vp ỹ ignorãt to fal down before ỹ dead image, which hath no life: wherby thei turn the glory of ỹ incorrubtible god, to ỹ similitude of a corrupttible mã, of beasts, & birds, and such like:

Sap. 13. 5.

Rom. 1. 23.

Prono-

prouoking mine heauenly father to such high indignation, for turning his trueth vnto a lye: for worshipping and seruing the creature, forsaking the Creator, who is blessed for euer and euer: that hee smiteth their hearts with such blindnesse, that they cannot glorifie him as they ought, but runne headlong according to the imagination of their owne hearts: professing themselues to be most wise, when in deede they are very fooles. Which foolishnesse of theirs, mine heauenly father hath by his word brought to light: signifying, that such naturall deuices and foolish conceiptes of men, preuaile not with him: But that the hearing of his worde and doing thereof, is the onely worship that pleaseth him: without the which, he accepteth no seruice, beare it neuer so fayre a shewe in the eyes of mortall men. Therefore thou must vnderstand, that in prohibiting thee to worship such grauē, moulten, or painted Images, he forbiddeth thee all other worshipping of him, inuented by man: And therefore is hee called a ielous God, who cannot abide that thou shouldest haue any other God, or to ioyne with him any other in thy prayers, for thy welfare: for that he of himself, (as he is of power to doe all thinges) so is he willing and ready for my sake, freely to doe al thinges which belong vnto thy saftie: Hee hath a most louing and a most tēder affection, towards all such as come in that true worship, vnto the

The naturall deuises and foolish conceites of men preuayle not with God. Luke 8.12.

The true worship of God is hearing and doing his word.

God is a ielous God.

Lyoane of his mercie: not reposing the hope of their helpe, in any besides him alone: because that he would haue them to attribute the whole meane of their releefe and comfoyte vnto him, and to accompt themselues (as in deede they are) most bound and beholden vnto him, and depend wholy vpõ his goodnesse, and to acknowledge him the onely authoy and woyker of their happinesse: which they cannot do, if they repose a quantitie of their trust in any other, oy thinke that their deuised woyshiy hath been the meane of their releefe, and their benefites receiued: foy that, as they haue imparted their confidence in the helpe of others, so can they not, but imparte the thankes vnto them whom they woyshiy together with mine heauenly father, and so take they away the due praises from him, to whom al honoy, praise, and woyshiy, (of right) belongeth. And therefoye, in this Commaundement, hee threatneth vengeaunce vnto all such as prostitute and lay open their faith vnto others, which is due onely vnto him: and that he will punish them to the third and fourth generation, that shall be found guiltie therein. And therefoye he pronounceth them haters of him, that cast their loue vpon any other then himselfe: and I will haue no pittie vpon their childyen, but with the fire of my ielousie will I burne vpon such as hate me (saith he) euen vnto the third and fourth generation: and promiseth to be mercifull vnto

Hos. 2. 4.

thousandes

thousandes of them, which loue him and keepe his Commaundements: whereby it appeareth, that the cheefest worship wherewith he is pleased, is loue: not that loue which is deuided and giuen parte vnto him, and parte vnto an other, but that loue wherewith thou must loue him with all thine heart, with all thy strength, and with all thy soule: which is an acceptable worshipping of him: for he that loueth him with all his heart, reserueth no loue for an other, in respect of any hope remayning in his heart, to be relieued by any other meanes thē by him alone: to which loue is ioyned, the doing of such thinges as are acceptable and pleasant in his sight, which are conteyned in his worde, the rule of the true worshipping: which is, the doing of that which pleaseth him, and the leauing vndone of those thinges which displease him: for it is the second poynt of the true worshipping of God to kéepe his Commaundements, and to serue him according to the prescript rule of his word, and not by such blinde deuotion, as is not warranted by the same, and which is not grounded vpon the alone loue of mine heauenly father, nor flowing from the fountaine of that holy spirit, whereby the children of myne heauenly father, crye Abba father: and which beareth witnesse vnto their spirites, that they are adopted and made ỹ children of him, through that faith which worketh by loue, and from whence doe flowe al

God is merciful vnto thousands of thē that loue him and keepe his commaundements.

The word of God is the onely rule whereby wee must direct the worthiping of him.

Rom. 8. 15. 16.

Gal. 5. 6.

good workes, as a badge whereby the true worshippers are discerned and knowne: to which effect, doth mine Euangelist Iohn testifie, saying: He that loueth God keepeth his word. But he that imparteth the worship of him with any other, he affirmeth with his owne mouth that he loueth him not, but hateth him: on whō hee hath decreed to take vengeaunce in his posteritie, in many generations. Wherefore, if thou haue heretofore by prayer, or otherwise worshipped or serued any, together, with myne heauenly father, or by bowing thy selfe to Images, or by any other Superstitious maner, not warranted by his worde, perswaded thy selfe, to haue pleased him, thincke thy selfe not onely deceiued, but thereby to haue deserued the curse which hee hath pronounced against Idolaters, in their posteritie, many generations: nowe therefore, examine thy selfe, and and see whether thou haue serued myne heauenly father only in this loue, and done all that which he hath commanded thee in the Lawe to doe: And thou shalt see thy selfe yet vnder that heauie curse, for not performing that which is commaūded the: what is there then to be done? thou must presently mortifie and keepe downe those affections, which draw thee into this disobedience, and come nerrer vnto mine heauenly father, in performing those dueties which are enioyned thee by his word, which thou must set

Iohn 14.23.

before

before the eyes of thine hearte, as a profitable rule or scholemaster, to direct thee vnto me, on whome thou must take hold by fayth in loue, as the true and onely mediatour & meane to bring thee vnto mine heauenly Father, without the ayde or assistance of any other: insomuch as thou maist stand assured in me, that thou art freely acquitted and discharged of that curse (through the meere mercie of mine heauenly father) which, (without mee) threatneth destruction, not onely vnto thy selfe, but to thy posteritie, by many generations: whereby thou mayst perceiue, that where the law openeth vnto thee nothing but thy corruption, (as the ministerie of death) thou hast yet neuertheless saluation promised in me, through faith: whereby thou mayst apprehende and take holde thereof, to thine vnspeakeable comforte, acknowledging thy selfe onely beholden vnto mee for the same, and to none other: no, not to thine owne good workes.

2. Cor. 3 The lawe, the ministrie of death.

The third Commaundement prohibiteth and forbiddeth thee to take the name of myne heauenly father in vaine: which is, that for as much as he is thy God, and hath prescribed vnto thee in his worde, the maner and meane how thou oughtest to worship him, and truely serue him: which is, (as before is said) (to loue him and to keepe his Commaundements) thou art by this commaundement, enioyned to performe it accordingly, and not to omit this true wor-

The third commaundement

ship, or to ioyne the same with any other, (not agreeable to his worde) for that it is a derogation of his glory, and a taking of his most glorious name in vaine, when thou obseruest not his wil in performing his precepts, in such sort as his name may bee honoured thereby. And thereby thou maist perceiue, that such as liue in this world carelesly, and without feare of transgressing his will, are by this Cõmaundement, vnderstood to take his name in vaine. As also those, that as soone as (by reason of any slight occasion) their natures are stirred vp, to a certeine choloricke humour, or their affections moued, fall by and by into most horrible and blasphemous othes, in such outragious, & vnseemely maner, that fighting (as it were) against his most glorious Maiestie, they seeke to trample his due honour vnder their feete. And that not onely such periured and forsworne persons, as either for their owne lucre, for the auoyding of punishment or shunning of shame, feare not to make myne heauenly father (the author of all trueth) the defence of their most abominable and false lyes. But those common swearers, whose mouthes by reason of custome, runne ouer (as it were) most vnreuerently, euen in cõmon speech, with most blasphemous and vndecent othes: which who so vseth, (beare he otherwise neuer so fayre a shewe of liuing vprightly in his vocation) dishonoreth his maker, and hea-

Not onely periured persons, but all those that vnaduisedly vse the name of God, are guiltie of the taking of his holy name in vaine.

peth

peth his displeasure against himself, against the day of vengeaunce: for it is no excuse to say: why? although my tongue vse now and then to swerue, it is but a custome, mine heart standeth as it ought, and rightly affected towards God. Assure thy selfe this excuse is vaine: for such filthinesse proceeding out of the mouth, bewrayeth the heart to bee vncleane, and very vnreuerently disposed. Wherefore, if thou haue bene or be now thus corrupted with the dregges of such blasphemie, cast it out, cease to sweare, vainely or vntruely, by mine heauenly father, or by mee his Sonne: who am one with him, or by any other thing: and say not, tush, it is but a foolish custome, or smal matter: beware I say, beware, for it is no small matter: for mine heauenly father will not holde him guiltles, that thus abuseth his holy name. But such is the slender credite now adaies, remayning among men, that the one will not beleeue the other, without pauning his faith and his troth, in buying, in selling, in gaming, and euen in familiare conference: a greeuous and a lamentable thing: for which such blasphemers shall not escape vnpunished. Thou art also forbidden by this Commaundement, to sweare by any other thing, thē by mine heauenly father, and that in matters, wherein an oth is tollerable and commaunded, much lesse in friuolous and vaine causes: for that thou takest to record, and referrest ỹ iudge-

The tongue bewrayeth the affection of the heart.

The Lord wil not hold him guiltesse that abuseth his name.

A lamentable thing, that one man will not beleeue another without swearing.

In things that we are allowed to sweare, we must sweare by none other then by God himsel. And why.

ment of the cause to him by whom thou swearest: and therefore if it bee by any besides mine heauenly father, thou takest away his honour, and giuest it to an other, and so intitulest the creature, with that superioritie which is due only vnto thine euerlasting creator. Wherby thou art forbidden to sweare by heauen or by earth, but for the confirmation of the trueth, and determining of strife and controuersies betweene men: hee hath vouchsafed the vse of his owne name, (which is his word) to be taken as a witnesse of the trueth: wherein thou must haue a speciall regard, that thou take not him as a witnesse in an vntrue matter, but with great reuerence, to vse it to the deciding and manifesting of matters of great importaunce, hauing onely the superioritie ouer all creatures, to iustifie righteousnesse, and to bring the wickednesse of the wicked vpon their owne pates. Wherefore, it behoueth thee to examine thy former life, and to consider whether thou haue not taken the name of myne heauenly father in vaine: either by neglecting, and not performing his precepts and thy dueties commaunded thee by his word: whether there haue bene such a due regarde in thee, of the fulfilling that which the worde hath directed and appointed thee to doe, and auoyded that which by the same word thou were forbidden: whether thou haue refrayned thy tõgue from blasphemous othes, and from taking any other

Mat. 5. 34

Heb. 6. 16.

Iohn 1. 1.

1. King. 8. 31. 32

other to witnesse in matters of doubt, then my heauenly father: wherein if thou be guiltie, thou shalt not escape vnpunished: vnlesse in my name thou speedely returne, to the true seruice of my heauenly father againe, whose mercy extendeth vnto thousandes of them, that loue him and obserue his will. Wherefore, leaue of to walke any longer in the waies, that may lead thee frō ỹ reuerent honoring of God mine heauēly father, and from a godly feare to offend him: for he that dispiseth his worde, shalbe destroyed: but he that feareth the Cōmaundement, shal be rewarded. Proueb. 13. 13.

The fourth, commandeth thee to keepe holy the Saboth day, which is the seuenth day wherin mine heauely father after the finishing of all his Creatures, rested from his worke and sanctified it: vpon which day hath he commaunded thee to cease from thy labours and daily busnesse, and to referre thy selfe to such godly exercises, as may bee to the glory of his name: namely deuout praiers and giuing of thankes, hearing his word, as also, (which is the principal misterie of this Saboth day,) thou must rest from the workes of the olde man, as the fulfilling of the lustes of the flesh, to tame thy pernerse affections of thine heart, and wholy to imploy thine endeuour to the wil of mine heauenly father. For the Prophet saith, that he is blessed that doth this, and the sonne of man that taketh holde on it: hee that keepeth the Saboth and The 4. Commandement. Gen. 2. 3. What wee ought to doe vpon the Saboth day. Esa. 56. 2.

and polluteth it not, and keepeth his hands frō doing any euill. If thou abstaine from thine owne wicked waies vpon the Saboth day, and consecrate it as glorious vnto the Lord, honouring him, not seeking thine owne wil, nor speaking a vaine worde: Then shall hee lift thee vp vpon the high places of the earth, and blesse thee: for the true obseruation and hallowing of the Saboth day is, ceasling from sinnes, which are thine owne waies, by reason of that corruption which is rooted in thy peruerse Nature: whereby thou bringest foorth the fruites of wickednes. Thou must therefore, remember, that the Saboth or seaueth day, as it is a day wherein thou must cease from thy worldly and bodily labours, so to ceasse from doing things displeasing mine heauenly father, which may not bee for that day onely: but all thy life: Thy Seruants, thine Oxen, thy Cattell, and all which is within thy gates, must likewise that day leaue their labors, and referre them selues to reste, wherein thou haste to consider, that it is thy charge and ductie to see vnto, and haue regard vnto thy seruants and family this day: to keepe them from wantonnesse and loosenesse of life, and to exhort and prouoke them to the Seruice of mine heauenly father, to spende aswell that day therein, as all other dayes in the weeke, in thine owne priuate businesse and labour, whom if thou suffer to runne and gad abroad to wantonnesse

Esa. 58. 13. 14.

The chiefe hallowing of the Sabboth day is ceasing from sinne.

Housholders are bound to see their families vpon the Saboth day to serue God, and to auoyde euill.

The vntowardnesse of children and seruāts, doth argue the fathers and masters coldnes in the seruice of God.

tonnesse and sinne, like vntamed Coltes, and like strey sheepe that seeme to haue no guyde: It can not but bewray thine owne coldnesse in the true seruice of God, and their vngodly behauiour growing by thy careleſſe regard, to see them to performe their dueties to GOD and man: will be a witnesse against thee: that thou hast not hallowed the Saboth day, in such decent maner, as is commaunded thee. It pleased myne heauenly father, to giue thee the vse of sixe daies in (seauen) to labor: thy selfe & thine, in thy worldly businesse, contenting himselfe with one day to bee serued in, (not to the ende that in these sixe daies there should bee no regard of him, or wherein he expecteth no seruice at thine handes, but thou must serue him daylie and continually in prayers and supplications, and in executing thy vocation, with trueth and honest dealing, which bee accepteth as a pleasaunt seruice of him) and in the seuenth to imploye thee wholy to the truely keeping holy thereof. As ceasing from doing thine owne will which is corrupted, with Couetousnesse and vncleannes, and to mortefie thyne owne euill desires, and inordinate affections, euill concupiscence, and courtousnesse, which is Idolatry: wherein thou hast to take heede, that thou accompt not this day, ordeined onely for corporall rest, (as too many doe) or the ende thereof to bee for a time of banquetting, playing, sporting, wan-

we must serue God, not onely on the Saboth day, but euery day: & howe.

Gal. 5 24.
Col 3. 5.

We may accompt the Saboth onely ordeined to take our bodily rest in.

wantonnesse, excesse, vnreuerent meetings, and vndecent behauiour: as the more parte by their vngodly conuersations, bewray their opinions to bee quite contrary to myne heauenly fathers most gracious institution thereof: for where it ought to be a time, for the body to refresh it selfe with rest, and the soule to bee comforted, with hearing the word and seruice of God mine heauenly father, the same day is made more wearisome to the body, by vnseemely practises, and pastymes, and the soule more intangled with vices then before: in so much, as the remembraunce of that daies wantonnes, holdeth their mindes subiect, to desire that day againe, wherein to fal to their wonted wallowing in wickednesse. In which Commaundement, thou hast to consider how thou hast resisted and suppressed thine euill affections and vngodly desires: And how thou hast endeuoured thy self to the seruice of myne heauenly father: And whether according to the trueth and prescript rule thereof thou haue led thy life: wherein (as thou canst not excuse thy selfe, but acknowledge thy selfe guiltie and worthy of reproofe) so hast thou free passage vnto mine heauenly father through me, by whose death and bitter passion, the curse which was due for the not performing thereof is taken away, and his mercie ready: if in a true faith thou betake thy selfe vnto mee, thyne onely Mediatour and Sauiour, carefully suppressing

The Saboth day abused.

We haue free passage to God through Christ.

pressing thine euill affections, and so much the more, considering that my righteousnes is made thy righteousnesse, wherein thy godly and zealous endeuour, shall please mine heauenly father, and be acceptable, not for the worthinesse thereof, but through my desertes, and meere merites.

The sinfull man.

This sweete conclusion cõforts me,
who can not but confesse:
That these thy Lawes like wicked wretch,
I daily doe transgresse.
But sith thou freely doest obtaine,
the loue of God for me:
Vouchsafe me grace to mortifie,
my sinnes to come to thee.
And sith the night drawes on so fast,
passe to the rest in haste,
I will attend vnto the ende,
forgiue offences paste.

Solace.

THen remember thou, that these foure commaundementes which thou hast alreadie heard, doe perfectly instruct thee to the seruice of myne heauẽly father, and wherein his glorie and true worship doeth consist, namely, to acknowledge him the author of all thy welfare, both of body and soule: and by his mercies to be stirred

stirred vp, to do those things þ may please him, and to beware of ioyning any in worship with him, or to giue him other worship thē is warranted & prescribed by his word: To be carefull in doing those things, þ may be to the glory of his name, & to auoyde that, þ by any meanes may dishonour þ same: And lastly, to hūble thy selfe, truely acknowledging the corruption of thine heart, condemning thine owne wayes & works, and to endeuour thy selfe to subdue the same: for that it is the free mercie and goodnesse of mine heauenly father: through the merites of me his sonne, that sanctifieth and iustifieth thee, and not thine owne workes. In which foure former Commaundements, is directly set downe the sūme of thy duetie appertaining to God mine heauenly Father: Who, to the ende, that thou shouldest witnesse thine obedience vnto himselfe outwardly, he hath prescribed vnto thee those dueties which thou oughtest to performe towards other men: for that seruice & worship of God, is not accepted, which is not ioyned with the loue of thy brethren, neither is thy charitie to other men any thing accompted of, where it is not grounded vppon that vnfayned loue of God, which proceedeth of a true fayth and sincere seruice of him: for he that loueth mine heauenly father, & keepeth his commaundements, sheweth a sufficient witnesse, that he loueth the children of God: and as Iohn saith, We know

It is the free mercie of God in Christ that iustifieth vs.

The seruice of God that is not ioyned with the loue of our neighbour, is not acceptable.

1. Io. 4. 2.

A testimonie who are the children of God.

1. Ioh. 3. 15.

that

that we are trãslated from death to life, because we loue the brethren. So ẏ it apeareth to bee a sufficient testimonie of a blessed estate, when thou for his sake, doest truely performe those dueties which he hath commaunded thee vnto men. The first whereof is, to honour thy father and thy mother: for who so curseth father or mother, let him die the death: but he that truely obeieth them, and behaueth himself reuerently, as well inwardly (heartely endeuouring himself, to ayd them, to helpe them, and submitting his will vnto their willes, in thinges honest,) as in outward reuerence, nurture, and seemely behauiour: such a one I say, hath a blessing promised: namely, to haue his daies prolonged vpon the earth, and to be filled with al good thinges. And on the contrary, the stubborne, stifenecked, and graceless children, shall be rooted out, and taken away by vntimely death, from the lande which mine heauenly father hath giuen them. In which Comaundemẽt, thou must vnderstand thy selfe, not onely to be inioyned to ble reuerence, and to giue honour vnto thy parents: namely, to those that were the ministers of the bringing thee into this life: but vnto all Magestrates, Superiours and Ministers, whõ he hath ordeyned, as Instruments, by whom to conueye such graces and benefites vpon thee, as are necessary & expedient for thee: towardes whom this Commaundement willeth thee, so

The fifth cõmaundement Mat. 15. 4. Mar. 7. 10.

Disobedient children God will punish.

Rom. 13. 2.

Whome we ought to reuerence.

to

to behaue thy selfe in all thine actions, as may witnesse of thine inward loue and reuerence towards them. It behoueth thee not lightly to way the benefite, proceeding from the due execution of the office of the Magistrates, who are the messengers and ministers of God, to administer Iustice, to punish those that are wicked in this world, and to stoppe their violence, wherin they daylie seeke, to rush in and to ouerthrowe the estate of the good: by them is the tyrannous and bloodie swoorde of the wicked kept and held backe from the throates of the godly: By them are the righteous defended, and the vngodly punished. And therefore must thou accept them as the ministers of God for thy wealth: and to become subiect vnto them: not onely for feare of punishmēt, but for conscience sake, in respect of the benefite thou receiuest, by their auctoritie. The Elders, sayth mine Apostle, are worthie of dubble honour: especially, they which labour in the woorde and doctrine: whereby it appeareth, that thou art not discharged of thy duetie required by this Commaundement, when thou hast done thy duetie to thy father, that begat thée, and thy mother that bare thée, but that thou owest a dubble duetie to such as open the will of mine heauenly father vnto thee, which is the preacher and minister of his sacred word: who are the Nurces and foster fathers of thy soule, breaking vnto thee the bread, and giuing

The office of a Magistrate most necessarie, being duely executed.

The benefite that the Magistrate bringeth vnto the common-wealth, by executing his authoritie. Rom.13.4.

1. Tim.5.17. The ministers of the word of God, worthy double honour.

Preachers the nurses of our soules.

thee

thee the water of life, whome thou must heare with reuerence: for that they are the messengers of myne heauenly father, to inuite thee to the banquet of eternall saluation. By which Commaundement, now thou mayst perceiue that thou art bounde to honour thy father and mother, al Magestrates and ministers of God, and to afforde them reuerence, not onely in outward conuersation, but in inward desire of their welfare. And further thou must vnderstande, that as children by this Commaundement are bounde to vse all reuerence to their Parents, subiects to their Prince and Magestrates, and all men vnto the ministers of the worde, of my heauenly father: so belongeth there a care to be in Parents, to see their children and seruauntes to be brought vp and instructed: not in wantonnesse: not in careles proceeding, from pleasure to pleasure, from vice to vice: but in the due knowledge, sincere seruice, and true worship of his holy name: And the like care to rest in the hearts of all Magestrates, to execute their duties iustly, to shewe them selues sharpe in the punishment of vice, and subduing of the wicked members of the Realme, and to extoll and defende with the sworde of their authoritie, the godly & vertuous: which godly care also, there ought especially to bee in the Preachers of his worde: not onely as they haue freely receiued, euen so freely to giue, vsing their tallentes to

The father ought to haue a care to the bringing vp of his Children, and seruants.

Magistrates ought to haue a care to execute their dueties.

The Ministers & Preachers ought to shewe the wil of God not ouly by word but in life.

the increasing of the knowledge of his worde: where, and into what Citie, Towne or place soeuer they shall come, by the preaching of the worde onely: but to expresse and shewe forth the same likewise in life, in conuersation, and maners, that men seeing their good workes, may glorifie my father which is in heauen. But the negligence of Parents, in instructing their children and seruaunts in my fathers will, or rather their fond foolish and vnparentike loue which they (through a blind affection) beare vnto their children, they suffer them (nay thrust them forward, by their peeuish pampring them vp in pride) to runne into all wilfull wickednesse, to kicke against God, and their Superiours, giuing them the raynes of libertie: seldome or neuer restraining them with the bridle of correction, vntill too late, when neither fayre wordes will winne them, stripes stoope their stubbornesse, nor any correction call them from their looseneſſe of life: vntill the Magestrate (who beareth not the sworde for nought) (euen of Justice) turne them ouer to the scourge of the lawe, which (to the great greefe and heartbreaking of the Parents) (when it is too late) taketh them out of the lande, which the Lorde had giuen them, by an vntimely death: And so both the children and parents in daunger of the curse, which followeth the not regarding to fulfill this Commaundement: whereby it appeareth

The negligence of Parents dangerous.

reth, that this Commaundement, bindeth the Parents aswell of duetie, to see their children brought vp in feare and knowledge of my heauenly fathers will, as it doth the children to doe reuerence vnto them. And therfore ought Magestrates likewise, to looke vnto their charge and office: wherein their negligence, is ꝑ cause of many euilles: their partialitie in punishing the wicked, pricketh the vngodly forwarde to many noysome attemptes: not onely preiudiciall to their owne soules, or to the hurt or losse of one particular or priuate man, but to the hazard of the disturbance of an whole Commonweale. So daungerous is the sparing of Justice, vpon iust deseruinges: wherein sometimes affection, sometimes countenaunce, and oftentimes Bribes, doe stoppe the passage of iust execution, to the clering of the offender, and oppressing the offended: whereby they deserue not onely the iust sentence of death against them selues, but incourage the wicked to wallowe in their wickednesse, and take (as it were) the good opinion of the good, from that which deserueth the ill opinion of none. It remayneth as a parte of this Commaundement, that as the ministers and Preachers of the word, are allowed such due reuerence in respect of their high function and office: so it behoueth them especially to execute the same, according to the deuine will of him, whose ministers they are called: And that is, to

Magistrates ought to haue a care to their duties.

Sparing of Iustice dangerous.

Three things lets vnto iustice.

Ministers and Preachers ought to regard their calling.

preach his worde truely, and to answere that in their outward conuersation and life, which they pronounce with the mouth: that the good fruits which spring of their good life, may testifie before men that they are sent: and that they bee true messengers: trees that haue not onely leaues but fruite: least that when my heauenly father commeth, he wither them vp with ỹ breath of his mouth, and so from thencefoorth serue to no other purpose but for the fire, which neuer shalbe quenched. Thou seest therefore, the cause for which this Commaundement was giuen, was to teach thee, not only thy duetie towards thy father and mother, but also towardes Magistrates, and other Superiours, and Ministers: and wherein Parents are put in minde of their due regard of the godly erudition of their children: Magestrates of the due execution of their office: and Ministers of the worde, to declare the glory of mine heauenly father, aswell by their life as by their doctrine.

Mat. 21. 19. Mar. 11. 13. 14. Preachers must beware least they showe themselues as trees that beare onely leaues and no fruite.

The 6. Commaundement

The second commaundement of the second Table forbiddeth thee to kill: the meaning whereof, is not onely, that thou shouldest not by open violence, runne vpon thy neighbour, and bereue him of his life, but also forbiddeth thee to vse any kinde of rigorous dealing against him, yea, and further, it bindeth thee, to loue him, in such sort, as whatsoeuer he wãteth, thou art by this commandement bound to helpe him

We must not kill: the meaning thereof

We must releeue our brethren wherin we are able.

and

releeue him, so farre forth, as by any meanes, lieth in thy power or abilitie to doe: This commaundement (I say) doth not onely prohibit violence, wrong and hatred against thy neighbour, but mooueth thee vnto compassion and mercie, whereby thou mayst appeare and shewe thy selfe to be the childe of my heauenly father, in being mercifull as he is mercifull: And not to be so farre from pittie and compassion, as being mooued by some occasion, haue shut vp the bowels of thy compassion, against such as stand in neede, and craue relefe at thy hands, and so rather increasing their miserie and griefe, then mittigating the same through their aide, which hardnes of thine heart argueth litle humanitie, and lesse christianitie, to remaine in thée. Those I say that are not mooued, nor touched with the wantes and griefes of heart, of a nother man, nor mooued to compassion with the lamentable opening of the poore mans estate, fulfilleth not this commaundement, much lesse doth he whose heart is so hardened, or his mind so choaked with the coueitous desires of this world, that he withholdeth the labourers hire, and the workemans wages: against whome, the Prophet crieth out and sayeth, Woe vnto him, that buildeth his house by vnrighteousnes, and his Chambers without equitie: He vseth his neighbour without wages, and giueth him not for his worke. But this is euerie

Hardnesse of heart, an argument of litle christianitie.

Ier. 22. 13. we ought not to withhold the workemās hire.

An error in the wealthy.

rie wealthy mans case: he thinketh his poore Neighbour or Tenant to bee bound of duetie to worke with him without wages, and to labour without any hire at all: Yea, though his neighbours business be vndone, and want wherwith to releeue himselfe, which is flatly against this Commaundement. But let this commandement driue thee to the consideration of thy former life, wherein thou shalt see thy selfe to haue manifestly offended: in not only winking as it were, and stopping thine eares, to the ende thou wouldest not see thy poore neighbours wantes, nor heare the begging pitifull cries of the poore, hardening thine heart in such sort, as thou dist not onely shewe no compassion, but madest a pray and spoyle of other men: and in stede of releefe, thou gauest them increase of their miseries and wants: As for example, thou cãst not denie, but thou tookest away that poore liuing, which Simple thy Tenaunt had, and thrust him cleane out of all that hee possessed: which crueltie of thine, stucke so nere his heart, that he thought himselfe, or rather wished himselfe to haue beene bereft of his life: and yet thou thoughtest he should haue yeelded of duety: such crueltie, yea, such ordinary and daylie crueltie ascendeth vp into the sight of mine heauenly father, who beholdeth the same with an angrie countenaunce, and is displeased with such extremetie: which is now in these daies, accompted

We must auoyde this crueltie to their brethrē.

ted honest and lawfull meanes, when in deede nothing is accompted crueltie, that can be cloked with any cunning deuise, to defraude poore men of their liuing: no, mere murther is oftentimes set at libertie, and innocencie suppressed. But who so flattereth himselfe, with this friuolous and vayne imagination, that nothing can be committed against this Commaundement, but onely murther, and in the meane time runneth into hatred of his brother, witholdeth the workemans hire, oppresseth the poore by extortion and vsurie, feedeth not the hungrie, releeueth not the needy, nor helpeth his brother in his necessitie. Let him assure himself: that his careless conceite will cause the curse due for the breach of this Commaundement, deseruedly vpon his necke. For thou must consider this, that as mine heauēly father can not abide euill, but punisheth the same, when, and in whomsoeuer he findeth it, so whether it be in ỹ heart hidden frō the sight of man, spokē with the tongue, or committed with the hand, he hateth the same if it be in the heart inwardly, and not executed, hee pronounceth it of like effect as if it were done, and therefore, he that hateth his brother is a manslaier, yea, whosoeuer is angrie with his brother vnadvisedly, shalbe culpable of iudgement, and whosoeuer shall say vnto his brother, thou foole, shalbe worthy to be punished in hell fire. Thou must therefore beware of this dangerous

This now a dayes is not accompted crueltie, that can be cloaked with some cūning deuise.

A vaine imagination.

1 Ioh. 3. 15. Mat. 5. 20.

gerous & most pernicious, euill hatred against thy brother, and cast it cleane out of thine heart, and take heede that rash and vnaduised wordes bewray not thine inward affection, to sauour of the same, but place in steede thereof such an vnfayned loue towards all men, that thy mercifull dealing with men, may shew thine inward affection, to be right and truely setled towards GOD thine heauenly Creatour: an example whereof, thou mayst see in Iob: Whose pitifull compassion towarde all such as were in extremitie, was such, that he deliuered the poore, that cried, the fatherlesse & him þ had none to helpe him: the blessing of him that was readie to perish came vppon mee (saith he) and I caused the Widowes heart to reioyce. Euen so, see that thou impart according to thine abilitie, to the comfort of my needy members: least in that great and fearefully day, it be sayd vnto thee among the damned persons: Depart from me ye cursed, into euerlasting fire, which is prepared for the deuill and his angels: For I was an hungred, and ye gaue me no meate, a thirst, and yee gaue mee no drinke, &c. Let this therefore, moue thée to open the bowels of pittie, and to shewe compassion vpon those that want, wherein thou hast heard, consisteth an acceptable deede before mine heauenly father, insomuch as it appeareth, that those shalbe saued, that show mercie vnto the poorest, & least of his members,

A notable example of cõpassiõ in Iob. Iob.19.12.

mat.25.41.

members: and those damned, that shut vp their compassion from them. And therefore open violence and wilfull murther is not onely to be auoyded, but also all hardnes of heart and vncharitable dealing towards thy neighbour and poore brethren.

The third Commaundement of the second Table forbiddeth thee to commit adulterie: a most horrible & a most detestable offence in the sight of mine heauenly father: for which he caused to perish in one day three & twētie thousand: the sharpenesse of which Scourge, argueth the great hatred which my heauenly father beareth towards ỳ kind of sinne. It is wickednes & iniquitie to be condemned: a fire ỳ deuoureth al to destruction, and consumeth not onely the substance, but corrupteth the body, and destroyeth the soule. And therefore (sayth the wise man) he that committeth adulterie with a woman, is destitute of vnderstanding: he that doeth it, destroyeth his owne soule, he shall find a wounde and dishonour, and his reproch shall neuer bee put away: wherefore, abstaine from fornication, dedicate thy body as a vessell of holinesse, wholy vnto mine heauenly father. Be not deceiued, for Fornicators, Idolaters, Adulterers, nor Wantons, shall enter into the kingdome of heauen. But there be some, that for a Buckler to defend their vncleanesse and wantonnesse of life, take hold (as a sufficient excuse) to say, the flesh

The 7. Commaundement

1. Cor. 10. 8.

Adulterie an henous offence against God.

Iob. 31. 11. 12.

Pro. 6. 31.

1. Thes. 4. 3.

1. Cor. 6. 9.

A vaine and wicked excuse.

flesh is weake, and therefore, if they fall nowe and then through frailety, they make light accompt of the matter: but take heede, for this cloake can not couer thy filthines: this defence will be as a two edged sword, to cut thine owne Soule, from that most glorious inheritaunce prepared for such as vnder the buckler of a true faith fight against al vngodly lustes of the flesh, and subdue those euill desires and affections, that rise vp against the deuine will of mine heauenly father: The excuse of the frailtie of their flesh, could not stay the hand of mine heauenly father, from striking those three and twentie thousand for their fornication and whoredome: knowest thou not that thy body is a member of God? and wilt thou make it the member of an harlot? beware of it, for he that coupleth himselfe with an Harlot, becometh one body with her, & so excludeth himselfe from being any lõger the member of me Iesus Christ. Thou must learne therefore to walke in those waies, wherin mine heauenly father hath promised conduction and continuall protection through mee, which is, not to followe thine owne peruerse desires, but to yeeld thy selfe to such holines of life and godly conuersation, as thou maist stand certeinly assured of mercie and fauour at the hands of myne heauenly father. The frailtie of thy corrupt flesh (thou sayest) draweth thee into many noysome and daungerous desires, often

The excuse of the frailtie of our flesh a vaine excuse 1. Cor. 6. 15.

yeelding

peelding vnto the wil of natural reason, where-
by thou fallest into breach of this Commaunde-
ment. What is the cheefest matter that main-
teineth this kind of fire, and feedeth those vn-
godly affections in thee? If thy dulnes can not
conceiue it, knowe this, that idlenesse, the
mother of euill thoughtes, euill company the
practise of impietie, euill speach the spectacle
of vngodly behauiour, glotony, the mayme of
temperance and sobrietie, & excesse in apparell,
the mistres of pryde, are the spurres that pricke
the weake flesh forward to the fulfilling and
putting in practise of the vngodly motiõs, that
spring from the euill and vngodly affections of
the heart. Take heede of these things therefore,
they are the subtile instruments of Sathan, that
lye in coutinual waite to entangle thee against
this Commaundement, which can so much the
more easely intrap thee: by how much they are
little suspected of thee, naturall reason telleth
thee, that it is lawfull for thine heart to ima-
gine what it listeth and why: because it wor-
keth onely inwardly, and sheweth not the de sire
in outward action, but I say, that who so loo-
keth vpon a woman to lust after her, that man
hath committed adulterie with her already:
Then (I say) that it is not sufficient for thee to
say I did no such thing, I haue not committed
this externall action, whereby I haue bene ap-
prehended or called in question before the magi-
strate,

The principal meanes that drawe vs to lust.

That which we little suspect, soonest ouercõmeth vs.

Math. 5. 28. Euil thoughts forbidden.

strate, but it behoueth thee to enter into thy cogitations, and to subdue this intent, and when Sathan begins to batter the Walles of thine heart with such wicked desires, meete him with a strong fayth, and tumble him downe with the Weapon of a chaste minde, that hee make no spoyle of thine honest and chast behauiour. But to auoyde the danger of this assault, there is a meane prouided, namely, wedlock, which is honorable, whereunto thou art not onely licensed but commounded: but not rashly or vnaduisedly, but in the Lord, which is, to make thy choyce so, as that loue and godly affection (not vnto lust, but vnto a chaste life) mooue thee thereunto: for that, as adulterie is abhorred and deserueth punishment, so the chast and godly vniting of man and wife, well pleaseth myne heauenly father, wherunto he promiseth many blessings. Wherefore, thou must beware of letting the reines of thine euill affections loose, to runne whether the same shall mooue thee, as also to beware of idlenesse, which hath so darkened the mindes and dulled the sences of many, that in steede of godly meditations, they entertaine vngodly and vnchaste desires, the smoke whereof, breaketh out and ascendeth into the nostrels of the eternall iudge, who seeth, howe secret soeuer it be: Thou must also beware and haue due regard to shunne the familiarity of such as haue their heartes infected with the poyson of this disease,

Mariage a meane to auoyde fornication. 1. Cor. 7. 36.

Chaste wedlocke pleaseth God.

Idlenes must be auoyded.

The companie of the wicked to be auoyded.

disease: who stick not, most filthily to execute ỹ horrible fact, but most impudently among their companions, vomit out their detestable behauiour in open words, like the shameless slaues of Sathan, not onely to the bewraying of their owne most wicked and damnable life, but to the infection and incouraging of others, to their lewdnes, by their so impudent and arrogant impietie, whose examples more draw vnto vice, then the vertuous conuersation of the honest and godly can mooue vnto vertue. For such fellowes as cã behaue thẽselues after such shameless and impious maner, are nowe reputed proper, merrie, and pleasaunt conceated fellowes: and those that are ciuile and honest, reckoned and accompted (and for the most part) contemned and condemned, as silly soules and doltish fooles, whose simplicitie, whose chastetie, and whose innocẽt life, shall one day laugh those braue and pleasaunt conceated fellowes, (who nowe laugh at them) to scorne. It is not their painted gestures, their glorious glose of speach, nor braue attire shall stand to pleade for, but against them: vnderstand therefore, that not only, the outward action of fornication, nor the inward desire, but euery idle & wanton word is forbidde̅ by this cõmaũdemẽt. But these things are little suspected (thought & word) to bee any thing at al against this Cõmaundement, but be not deceiued, euill words corrupt good maners, 1. Cor. 15. 33.

The shameless slaues of Sathan.

Their examples pernicious.

They that cã roll out an howres talke of his filthy behauiour are nowe reckoned merrie and pleasant conceated fellowes, and more esteemed then the ciuill men.

and

and out of the heart proceedeth euill thoughts, adulteries, fornication and vncleannesse, for which things sake, commeth the wrath of God vppon the children of disobedience, wherefore imbrace continencie and chastetie, not onely in outward behauiour, but let thy heart bee voyde of vaine and vndecēt thoughts, and thy tongue free from vnseemely and vngodly speach, that as thy body is the member of mee, so it may for euermore continue.

Mar.7.21.

The fourth Commaundement of the second Table, forbiddeth thee to steale, which is, to take that which is proper vnto another man, and imploy it to thine owne behooue: or otherwise to dispose that, which is not of right thyne owne, contrarie to the true property of the same thing, which Commaundement reacheth not onely, to the forbidding thee, by open, or priuie violence to take thy neighbours goodes, or by other sinister meanes to filch or to steale, to rifle or robbe him of that which he hath: but also it plainely prohibiteth thee, by any fraudulent meanes, to deceiue or defraud him, of any thing that is his: which Commaundement, as it is expressed briefly in these words: Thou shalt not steale: so is it to bee vnderstoode, that vnder the name of stealing, are all those cunning deuises, which are vsed in wares, bought and solde, as also in al other dealings betwene men, brought within the compasse of this Commaundement.

Ephe.5.6. The eight cōmaundemēt, whereby we are forbiden to steale.

What is ment by stealing.

And

And therefore, not onely robberies, pickinges, and such vnlawfull meanes, as are punishable by the lawes and ordinaunces of a Realme, are to be auoyded, but al other meanes whatsoeuer vsed to the obteyning of an other mans goodes, which are not grounded vpon that loue which euery man by the prescript worde of mine heauenly father, is bounde to beare towardes his neighbour: which is, to doe that vnto an other, which he desireth to be done vnto himselfe: and therefore behoueth it all men to haue a diligent eye vnto this Commaundement, that they enterprise nothing, to enrich them selues to the hinderaunce or losse of an other man: considering that it is contrary to their owne natures, willingly to be robbed of that they haue, to bee defrauded, deceiued, or by any meanes beguiled, or extorted vpon: and therefore should they holde their owne vnwillingnes in that behalfe, as a necessary rule to guide their dealinges aright with other men. But this cuttes deepe, the strictnesse (then) of this Commaundement hinges within the breach thereof, the most of al callings, the more to be lamented. And the reason is, that desires of mens priuate gaine, hang so in their light, that they can by no meanes see, their doinges to other men, that their natures would be loth to suffer to be done vnto themselues. As for example: tell me, admit thou hadst beene Tenaunt vnto Simple, and Simple had beene

We may vse no meane to enrich our selues to the losse of another man.

Our owne vnwillingnes to be ill dealt withall, should guyde vs to deale well with other.

Our priuate gaine hangs in our light: that we can not see when we do wrong to other men.

It were good if euery rich man would consider this.

beene thy Landlord, couldest thou haue founde in thine heart, willingly to haue surrendred thy title of thy liuing, at his request, and to haue depriued thy selfe of any place of refuge, for thy selfe, thy wife, or children, to haue satisfied his greedie desire: or couldest thou haue beene contented, with a willing minde (at his pleasure) to haue augmented thy rent, or haue giuen so great an Income, as the payment therof should so plucke thee vpon the knees of a poore estate, as thou shouldest not be able in many yeares to recouer thee againe, or by reason of the greatnesse of thy rent yerely, thou couldest not bee able to lay vp a penie for a pounde, at the yeares ende: nay, not able to maintaine thine estate with such credit, as thy vocation requireth: no, thou couldest not willingly abide, nay, thou couldest not suffer it with patience: And yet, see the hardnesse of thine heart, see the blindnesse of thy couetous desires: thou couldest finde in thine heart, not only to pinch poore Simple thy Tenaunt, not only with an Income, great and greeuous, but also with an excessiue rent: but in the ende, to ioyne flatterie with threatninges, and thereby expellest him shortly after, from the thing hee so dearly bought: proceeded this dealing with him from this loue, which thou oughtest to beare towardes all men? Thinkest thou that this (although it beare not with it the burthen of open reproach, as publique theft & robberies

beries doe) commeth not within the compasse of this Commaundement? yes no doubt: for vnder colour of thine owne title, thou hast robbed the poore man, three times: by a greeuous fine, by a great rent: and last of al, by depriuing him of his right: for neither of which, thine iniurious deedes, towards him, art thou able to plead not guiltie, before that heauenly Iudge, that will one day take accompt of the least of thē. Therefore, the way to keepe thee from breach of this Commaundement, is to measure thine actions and dealinges with other men, by the rule of perfect loue, calling to minde thine owne vnwillingnesse, to bee hardly dealt withall by an other man: not onely in these cases before recited, but in bargayning, buying, selling, and other affaires whatsoeuer: wherein men of occupation whatsoeuer, haue to looke vnto their doinges, whether they proceed of ꝑ loue, or not, or otherwise: nay, they may assure thēselues, that their couetous desire of vnlawfull and vngodly gaine, will heape vpon their heades, the punishment pronounced against the transgressours of myne heauenly fathers will. Thou seest then, that all vngodly gaine is herein forbidden: then cannot vnmeasurable Vsurie excuse it selfe, though vnder colour of tolleration of a reasonable gaine, it be cloaked, to ꝑ ouerthrowe both of the giuer and taker: although the taker can flatter himselfe a while, with his vngodly enri-

The couetous man robbeth many.

Loue, the best rule to measure our doing with other men.

Men of occupation must looke vnto their dealings.

Vsurie can not excuse it selfe.

ching himselfe with the goodes of other men, yet may he assure himselfe, that he hath pawned (for a little foolish and transitorie mucke of the worlde) both body and soule into the handes of Sathan, neuer to be redeemed, without true repentaunce in mee, Jesus Christ. So that it behoueth thee, not onely to beware of open violence and robberies, but of all such fraudulent and deceiptfull dealing, as may bee an hinderaunce vnto thy neighbour.

Pro.28.8. Psal.15.5. Mat.6.34.

The ninth Commaundemēt: wherin we are forbidden to beare false witnesse.

The fifth Commaundement of the seconde Table, forbiddeth thee to beare false witnesse against thy neighbour: which is, to iustifie and to maintaine an vntrueth in open place of Justice and iudgement, against him: wherein, also the tongue is enioyned to shunne (through want of loue) to speake, not onely any thing, to the losse or hinderaunce of thy neighbour, in his goodes, but also which may take away or depriue him of his good name and credite: for a good name is chosen aboue great riches, and louing fauour is aboue siluer, and aboue golde.

Mat.19.18.

We may not hurt the credite or good fame of our neighbour.

And therefore, art thou by this Commaundemēt prohibited, to speake any thing, which may rayse any slaunder or lying any blot vnto him by any meanes. As it doth (too often) fall out in these daies, that either of malice and ill will, against the partie, or for affection and loue to his aduersary, or in hope of gaine, many are lightly wonne to depose an vntroath before a

Judge,

Iudge, or Magistrate, which is a thing most haynous, in the sight of myne heauenly father: as may appeare by the punishment, that he prouided for those that transgressed therein: namely, that the false witnesse bearer, should bee rewarded with the selfsame punishment, that the cryme whereof they accused another, layd iustly vpon the offender. And therefore, let him that wrongfully chargeth and accuseth an other, make his iust accompt, that when all secretes shalbe reueiled: God, which is the author of all trueth, will finde him guiltie, of sufficient matter (euen in Iustice) to cast him into vtter destruction, where shalbe weeping and gnashing of teeth. This Commaundement ought to bee diligently regarded, and had in continuall remembrance, for that it is a good bridle to keepe backe the tongue (which is an vnruly euil) from ouerrash iudgements, and more hastie then vpright verdictes, not onely in causes of great waight and moment, but in matters of small importance: for as it forbiddeth all men to giue a false testimonie, in any cause depending betweene partie and partie, before the Iudge or Magistrate: so doth it charge the Iudge, not rashly or vnaduisedly, to pronounce his sentēce of iudgement, but with due deliberation and indifferencie, to consider and way such circumstaunces, as may best procure the equitie of the cause to come to light: wherein there is to bee

Deut. 19.18.19 A punishmēt prouided for such as did hurt their neighbour in goods or good name.

The tongue an vnruly euill.

The Iudge must be circumspect in giuing iudgement.

warely auoyded al those meanes and occasions of parcialitie: namely, respect of persons in iudgement, malice, affection and bribes, which are the poysons that infect the hearts, and blind ỳ eyes of those Iudges, whō the loue of iustice, nor feare of the highest Iudge, can not direct to the punishment of the wicked, and setting free of the poore oppressed: and in whose eyes it seemeth no great matter, to giue sentence to the bearing out of an euill matter: But let such be assured, that he that beareth the swoorde of all Iustice, (hauing no respect of persons) wil one day take accompt of these Iudges, that haue giuen their sentence to the ouerthrowe of the right of any mans cause, to iustifie that which in all equitie ought to be condemned: and will with the swoorde of his Iustice cut off such parciall ministers from the inheritaunce of his eternall blisse: for can there be a more haynous or more execrable offence against mine heauenly father, then to awarde him the crowne of a iust man, that deserueth the reward of a wicked person: And on the contrary, to giue iudgemēt of execution against him, whose cause deserueth the sentence of victorie: A thing most odious in the sight of him, whose eyes of Iustice doth not onely see such manifest and open iudgements, but beholdeth their hearts, wherein they wish (and with circumstaunces endeuour) to bolster out the euil causes of euil men, as much as

Things to be auoyded of a iudge.

A great offence before God, yea a most execrable offence, to giue iudgement against the iueth.

as in them lyeth, to the mayntenaunce of wickednesse, and ouerthrow of Iustice. Wherfore, oh Iudges, consider whose places ye supplye, whose aucthoritie you haue, and how you execute your dueties in so high a calling: haue no respect of persons: say not to the wicked, thou art righteous, least the people curse and abhorre you: but rebuke the wicked, and defende the righteous, that the blessing of goodnesse may come vpon you: And that in the great and fearfull day, you may stande before him that shall giue iudgement, according to euery mans desertes. Further, this Commaundement includeth within the compasse thereof (as flatly against the same) the wresting of the true sence and meaning of wordes, or writinges, contrary to the trueth of the meaning thereof, and otherwise then it would be founde, if it were decided by an indifferent Iudge, which is a most pernicious practise, put in vre when I was in this world, tossed and tormented by the wicked Iewes, where there were witnesses came in against mee, affirming that I sayd, I could destroye the Temple and builde it againe within three daies, quite contrary to the meaning of my wordes: who meant the Temple of my bodie, and not their Temple of Ierusalem? So is it now a common matter among men, to construe ꝑ words of their deedes, as Obligations, Leases, and all other writinges, to a sence by al

Pro. 14. 23.

wresting mēs words and writings to a cōtrarie meaning, is to be auoyded.

Mat. 26. 61. 62.

The wordes of Christ wrested to a wrong sence.

A pernicious practise.

cunning quillets that can be found, by the skilfullest and cunningest Lawyers, to frustrate their owne deede, their owne manifest act, clene contrary to the true meaning therof, as though their cunning deuised lawe trickes, (as long as by circumstaunce, of sophistical arguments, the matter could bee cloaked with reason) should without the breach of this Commaundement, wipe away the apparant right due vnto one, to lay it vpon an other, who in Iustice hath none: how can that man that thus seeketh to ouerthrowe his owne act, or that Lawyer that worketh the meanes, bee able before GOD to discharge themselues, when their owne consciences shall accuse them, that they haue swerued from the true intent and meaning of his owne deede: a most daungerous enterprise no doubt vnto them both. But it is lawfull (they say) for a man to ouerthrowe his owne deede, if it bee not formall, if it want the wordes that binde as fast as yron fetters, yea, though he can confesse that his meaning was so, yet they say that the lawe telles him, it is voyde, and that he is at libertie to take the aduauntage, if he will: yes, it is all fish that comes vnto the Net: men will spende more then the valew, but they wil proue them selues to swerue from their owne meaning. A lamentable thing, that lawe the mistris of Iustice, should bee so darkened through the hard consciences of men, that she should seeme to

A foolish and most wicked deuise to ouerthrowe a mans owne deede, when his conscience can accuse his meaning to be so.

Many spend great summes of money in Law, to proue them selues to swerue frō their true meaning.

to plucke in her hande from giuing euery man his right: contrary to the true meaning of the lawe maker, and to the purpose of this Commaundement: which as it forbiddeth openly to giue false testimonie in any matter: so to doe any thing to the hinderaunce of other men, in goodes or good name.

The last Commaundement forbiddeth thee, not onely (as before is sayd) to take away any thing by fraude or violence from thy neighbor, which was by the action or deede doing: but this commeth neerer to search thy verie hearte, and to reproue the verie desire of things that are thy neighbours, as his house, his wife, his seruant, his Maide, his Oxe, his Asse, or any thing that he hath. Thou art commaunded to settle all thine affections, thoughts and desires of thine heart, onely in God myne heauenly father. But if thou be caried away with the desires of thy neighbours goods, howe fulfillest thou this Commaundement? Wherefore it behoueth the to cast away these vngodly desires, of thy neighbours house, his Land, his liuing, his commodities and profites, and with a determinate consent, to place them on good things, on things that may be equally beneficiall to thy neighbour, as to thy selfe: that in heart thou maist by a true faith, assure thy selfe, that thou louest God aboue al things, and thy neighbour as thy selfe. Thou knowest that I haue pa-

The tenth cō-maundement wherein we are forbidden to couet any thing that is our neighbours.

Luke 10.27.

We may not suffer our thoughts to wander after vaine desires.

the ransome both for thy body and soule, and therefore keepe thy selfe vnder mine obedience, without letting thy thoughts runne hither and thither, to inkindle such desires in thine heart, as will not be quenched vntill it breake out into such an inextinguishable flame, of burning affection to thy neighbors goods, that it burne vp and consume, all loue and feare of mine heauenly father: and so tye thine imaginations altogether to the pillers of such vanities, as may drawe thee into destruction both of body and soule. But some will say, why? it is lawfull for me to thinke what I list, who can controll me? It is a common saying, that thoughts are free,

Although thoughts are free, God will one day take accompt of them.

but although it be free to thinke (as in deede in respect of men, thoughts are not seene,) nor vnderstoode, as of one by another.) But there is one that searcheth the verie heartes and raines, in whose sight the thought appeareth manifestly, wherein he expecteth and willeth such obedience to be, as it may carrie with it, a shewe of loue to him aboue all things, and to thy neighbour as thy selfe. Thou hast bene warned before in the other Commaundements, to beware of such a resolute and determinate desire of thy neighbors goods, as carrieth with it, a full perswasion & will to haue it accomplished: which thou hast heard to be an equal offence in ỳ sight of mine heauenly father with the deede it selfe: But in this commaundement, thou art forbidden

so

to giue entertemnēt to the very bare thought: notwithstanding thou giue no resolute consent thereunto, namely that if thou haddest fit opportunitie, thou wouldest performe that whereunto thy thought hath moued thee: Thou must not (I say) suffer thy thoughts to wander (by carnall libertie, vpon vaine and wicked things: but vpon those things that are good and godly: where euill thoughts are, there is not loue: that loue which is required of thee towardes mine heauenly father: for that loue thinketh not euill against him whome it loueth, neither doth it reioyce in iniquitie: that loue oughtest thou to beare towardes thy neighbour, so shall thy thoughts be preserued from thinking any euil, or pretēding any wrong against him: for he that truely loueth another, imagineth nothing that he knoweth may be hurtful or a hinderāce vnto him: as in wishing his goods, house or land, or any other thing, which is proper vnto him. Of which thou canst not clearc thy selfe: no not of a setled and resolute consent to desire thy poore Tenaunts house and liuing, which in the ende brought foorth the verie effect of thy desire, by pulling it from the poore man in deede: nowe thine owne experience can tell thee, that the thought brought foorth the desire, and the desire neuer was quenched, vntill it had accomplished the thing desired: which is an argument sufficiently strong to proone, that euill thoughts

Our thoughts although they be not accompanied with a resolute intent to doe the thing is to be auoyded in euill.

1. Cor. 5. 6. Loue thinketh not euil.

Thought bringeth forth desire, and the desire neuer leaueth, vntill the purpose be brought to passe.

thoughts (wherein are settled no certeine consent) are to be subdued, for otherwise, they will thrust thee forward in the broade way that leadeth vnto destruction. Nowe therefore, if such danger lye so secretly lurking in the thought, which daunger men least suspect, it behooueth thee to looke about the, and to resist al euill, not onely of the outward action, of the determinate consent, or in the word, but in the very thought. Looke into this commaundement, and into thy corruptible nature, ẏ bringeth forth the weedes of wickednes in such plentifull maner, as thou shalt feele not only wickednes in thy thoughts, in thy desires, and resolute purposes, but in thy verie actions and dealings amongst men. And so to haue manifestly transgressed the whole Lawe, for which transgression there is due, the iust reward of death.

The sinfull man.

Alas, then in what case am I:
if death be due to mee:
What doth auaile, ẏ I haue heard
so many things of thee:
What shal I do, mine heart impleat
with fearefull pangs of woe:
Had bene as good at first as now,
to yeeld vnto my foe.

Solace.

Solace.

VVhat, hast thou so soone forgotten, that thou hast a Mediatour, me Iesus Christ, who haue satisfied, and fulfilled all things to thy discharge? And that I remaine with mine heauenly father for euer, making intercession for the forgiuenesse of thy sinnes? Turne vnto me, in forsaking thine euil and wicked life: and I will appease mine heauenly fathers wrathe: so that in mercie, hee shall returne againe vnto thee, as thou hast heard. Thou hast in these former Commaundements, heard all thine infirmities reueiled, thy wicked life reproued, and thy corruption manifested, for that feeling and perceiuing thine vnrighteousnesse, and setting the same (as it were face to face with the lawe) thou maist see thine owne wretchednesse, whereby thou mightest stand conuicted in thine owne conceites of all merites of thine owne, and be forced to flie vnto me: whose righteousnes shalbe reputed thy righteousnesse, mine obedience, thine obedience: my merrites thine, and my death to purchase thee eternal life. Wherefore, giue ouer the opinio of thine own good works, and cleaue vnto the mercies of mine heauenly father, in me: and so much the more, by howe much (nowe) thou maiest see thine vter decaye without me. But thou maist beware that thou (in respect of thy saluation promised in mee) neglect not these duties enioyned thee, towards

By the lawe is our corruption reueiled.

The righteousnesse of Christ reputed ours.

By the lawe we see, that without Christ we can not be saued.

wards mine heauenly father, and thy neighbor, as hath bene tolde thee before: but (so much the more) endeuour thy selfe to performe thē, & that louingly and faithfully: not in the outwarde shewe onely, but with the inward affection of the heart, imbracing that with a godly desire, which thou art commaunded, and hatefully eschewing that which thou art forbidden to doe: assuring thy self by a liuely and working faith, that thou art sealed with the holy Spirite, proceeding from my father and mee, freely by my merrits, without any deseruings at all of thine owne, to eternall saluation.

The sinfull man.

Now doth that Solace sweet appeare
which thou hast promist mee:
And that mine owne deserts are not
the meane to come to thee.
Thy merites are mine onely stay,
thy mercie meere extende:
Let faith in thee direct my life,
my words and thoughts amend.
The darkesome night is come, I see
there is no longer stay:
Tell mee, good Solace, neede I not
come yet an other day.

Solace.

Solace.

Thou seest that I haue spent these fiue daies, in calling thee from thine error, and instructing thee, what thou oughtest to doe, to reforme thy wicked life: yet remaineth there some thing els for thee to be exercised in, to maintaine that fauour of mine heauenly father towardes thee, which I haue purchased for thee. And therefore (although to morrowe bee the Sabboth day,) which (as thou hast learned) it behoueth thee to sanctifie with ceasing from all worldly labors, and to giue thee to deuine exercises: yet for asmuch as all mine endeuour tendeth to the safetie of thy soule, I would haue thee to repaire hyther againe to morrowe, when I will declare vnto thee the residue, briefly, that belongeth vnto thee, and that behoueth thee to learne to the finishing of all the course of thy life, that after this life ended, though my merites thou mayst enioye eternall saluation.

The sinfull man.

With willing minde I will attende,
mine heart doth long to see
Those heauenly ioyes, wherein I
at last to liue with thee. (trust

The ende of the Saterdaies Conference, betweene *Solace* and the sinfull man.

A PRA-

A PRAYER TO God the Father, for pardon, in Iesus Christ, for transgressing his Commaundements, & for grace, *to bee directed to the true fulfilling of the same.*

OH God, my God, oh fountaine & welspring of al mercy & louing kindnes, vouchsafe (fauourably) to looke down, vpon my corruptiō and wickednesse: and set before the eyes of thy Iustice, the merites of thy Sonne Iesus Christ, for whose desertes and due obedience sake, leaue to be angrie and turne to me in loue: take away the curse, which is dne for my transgressions, and wilfull disobedience. Alas, what should become of mee, if I should receiue according to my desertes? for which there is nothing due but the iust reward of death. For, merciful Lord God, when I compare the whole course of my life past, with the righteousnesse of thy deuine institutiōs and most sacred Commaundements, I find my

thy selfe a very Traytour, a most monstrous Rebell against thee, the God of my welfare. Oh Lorde, when the Iustice and iust iudgements of thy deuine Maiestie, shew themselues vnto my deserts, wherby my conscience accuseth mee, to haue deserued eternall death, I cannot but fall into vtter dispayre, of being acquitted before thee. Only herein am I comforted (sweete Lord) that I haue pardon promised, in the death and merites of thy deare Sonne, mine onely Sauiour and Redemer, Iesus Christ: in whose name I here presēt and prostrate my self vnto thee, and for his sake, most humbly pray thee, to forgiue my transgressions, and to pardon al my sinnes: vouchsaueing me grace from henceforth faithfully and truely to frame all my desires, vnto the fulfilling of all thy most godly Commaundements, and that in vnfeyned loue of thee aboue all things, and to shew the same outwardly, to the performāce of my duety to my neighbours, whom thou hast cōmaunded me to loue, succour, helpe, releeue, and doe vnto, as I would that other men should doe vnto me. Graunt me sweet Lorde, for Iesus Christes sake, grace to doe that which I am commaunden in thy lawes, and carefully to shunne and auoyde that which I am herein forbidden, that I may keepe not onely mine handes, but all mine

actions

actions and doinges, yea, mine heart and thoughtes free from displeasing thee. And for asmuch as my corruptiō, keepeth doune mine vnderstandiug, and will, so that I am not able to performe that which I ought, but am ready to do that which I ought not: vouchsafe to accept the merits of thy Sonne Iesus Christ, as a sufficient discharge for that which I cannot do, and for his sake to forgiue mine insufficiencie to performe thy will: Sweete God. Amen.

THE

THE SVNDAYE, and last dayes Conference, betweene *Solace* and *the sinfull Man*.

Wherein Solace *directeth him in prayer*, which is the principall and last work, belonging to the attainement of eternall life, by faith in Christ.

Solace.

What art thou so earely here this morning
(oh man?) thou shewest thy selfe, now to
bee very desirous of my solace, as it seemes by
thy diligent attendaunce this morning.

The sinfull man.

Ye, Solace, loe I looke for thee,
mine only comfort deare:
Whose comfort now I find, in deed,
proceede from heauens cleare.
And therefore I attend on thee,
mine only guide and stay:
Whom thou doest call, I see cannot
gadlike a wretch astray.

Mine heart is set to seeke the way
(through thee) ỳ guides to blisse:
Whereby I shall at last possesse
the ioye, that perfect is:
Which I in heart by faith doe feele,
though in this vale of woe:
Where Sathās forces fell abound,
and sinnes by custome growe.
Which vale, I long to leaue in haste,
to take my rest with thee:
In heauens hye, where only ioye
and nothing els can bee.

Solace.

THou doest well to bee wearied and greeued at the vewe of those abuses, and daylie offences which thou perceiuest in the world, to moue mine heauenly father to displeasure, (which in deede are many and greate) and to haue a longing desire, to leaue them and to giue them ouer, to the end thou mayst the more freely come vnto me. But thou must beware thou kicke not nor murmur against mine heauenly father, in respect of any miserie, temptation or trouble to befall thee here in this world, and to be discharged or vnburdened thereof, to wish for death, but referring thy cause vnto his omnipotent and mercifull prouidence, in heartie and faithfull prayers, through me. Waite his good pleasure,

We may not grudge or murmure, when we are in any trouble.

arming

arming thy self manfully to fight against Satan, and his wicked ministers: assuring thy self through an vndoubted faith, that whatsoeuer thou shalt aske my heauēly father in my name, he shall giue it thee: I am thy Mediatour, by whom thou shalt be sure to obteyne al thinges, both for body and soule. Aske therefore (I say) in my name: for I pray vnto mine heauenly father for thee, for whose sake he shall giue thee al thinges, that thy ioye may be full.

we must arme our selues to fight against Sathan & his wicked ministers. Iohn 16.21.

The sinfull man.

Alas I knowe not how to aske,
nor what true prayer is:
I long to learne so sweete a meane,
to bring my soule to blisse.
Wherefore, declare to me in haste,
how I must pray aright:
Mine heart is set to seeke the thing,
so pleasaunt in thy sight.

Solace.

TRue and faithfull prayer, is the principall seruice, wherewith God mine heauenly father is honored and pleased: for that thereby is thy faith manifested, and which beareth witnes openly, that thou expectest all helpe, all releefe, all happinesse and welfare, to come from him alone: acknowledging him thine onely defence, thine onely rocke, and sure refuge in the day of thy tribulation: who most louingly calleth thee

The chiefe seruice of God, is faithfull praier.

to come vnto him in thy necessitie. So ỹ thou mayst be assured, that he is most readie and willing to hearken vnto thy petitions, & to graunt thy requestes. Call vpon me in the day of thy trouble, and I will deliuer thee. Which calling of thine, must be faithful, without hypocrisie: that is, it must bee vnfeyned and zealous euen from thine heart, as a sure and certeine testimonie, that thou accomptest him thine onely helper and defender, and that thou reposest thy trust onely in him, as the fountaine of all good, whatsoeuer, and from whence thy zealous and vnfeyned prayer, shall drawe (as from the headspring of al relefe) the pure water of continuall comfort: namely, in this worlde, all thinges which shalbe expedient and necessary, and in the ende, eternall saluation: wherein consisteth the whole care, which thou art in this life teyed vnto, and not so much to seeke the transitorie defence of thy mortall body, nor thinges appertaining therunto, as the preseruation of thy soule, which shall liue for euer and euer: wherein thou must beware that the affections which are naturally towardes the body, exceede not, nor blind thine vnderstanding in such sorte, as thou seeke for superfluous meanes for the preseruation thereof, and neglect those things wherein the safetie of thy poore soule consisteth: which is the worship of mine heauenly father, attributing vnto him, both outwardly, in thy deedes,

Psal. 50. 15. Our prayers must be faithfull and vnfayned.

All our cares ought to consist, in the obteining of eternall saluation.

In respect of our soules, we should haue no care of the body.

and

and inwardly in thine heart, those dueties and preheminences, which by the prescript rule of his deuine worde, thou art bounde to yeeld and doe vnto him: the cheefest and most acceptable maner whereof, is this: zealous, hearty & faithfull prayer, which thou must direct vnto him alone, through mee his Sonne: by whom and by no other meanes, thou mayst freely come vnto him: reuealing thy necessities, opening thy wants, bewraying thy weakenesse, confessing thy sinnes, and yeelding al laude vnto his holie name, and all possible thankes and praises for his most bountifull louing kindnesse towardes thee: in which seuerall poyntes ought thy prayers to consist: namely, in cõfessing thy sinnes: for he heareth not sinners: that is, such as haue no feeling of their owne corruption, and fall not to vnfeined repentaunce, and seeke not forgiuenesse of their sinnes, in mee: And therefore, aboue all things, seeke first attonement with my heauenly father: yea, and that whensoeuer thou goest about to aske any thing at his handes, thinke that thou art a sinner, and that the remission thereof in true repentaunce is promised in mee: to whom al the Prophetes beare witnesse, that through my name all that beleeue in mee, shall receiue the remission of their sinnes: By whom, being iustified by faith, thou hast peace with myne heauenly father. To whom, as thou art bound to make all thy prayers: so must they

Wherein our prayers must consist.

God heareth not sinners.

Act. 10.

Rom. 5.

be made in and by me, by whom thou hast boldnesse, through faith to goe vnto him, euen to the seate of his grace: And hauing reconciliation and attonement with him through me, and free accesse vnto the throane of his Maiestie, in faith lay open thy necessities, assuring thy selfe, that whatsoeuer thou pray vnto him for, be it for spirituall or temporall benefites in my name, he shall giue it thee: for I am the Mediatour and high Bishop that make continuall prayers for thee, and no man commeth vnto the father but by mee. And therefore, if thou abide in me, and my wordes abide in thee: aske what thou wilt, and it shalbe done for thee. Wherefore, it behoueth thee duely to consider that I am onely the meane, wherby thy petitions are heard, and for whose sake they were graunted, and al the promises fulfilled. And that there is none other, neither Sainct nor Angell, or other, through whome, or for whose sake thou mayst looke for peace with God my heauenly father (whō thou hast offended) but my self alone, to whō were al the promises made, being heire of all thinges, & who am made vnto al the faithfull, wisedome & holines, sanctificatiō & redēption: & wherefore? namely, that whoso reioyceth, should reioyce in myne heauenly father through mee: and to attribute euery good gift, and euery perfect gift vnto him, (from whom al goodnes proceedeth) and that with continual thanckesgiuing, which is,

Ephe. 3.

We must in faith lay opē our necessities before God in the name of Christ.

Luke 11.

1. Cor. 20. We may not looke to haue peace with God, nor to obteine our requestes in the name, or for the sake of any other then Christ onely. Heb. 12. 1. Cor. 1. 30. Thanckesgiuing a principall part of prayer.

is, the thirde principall point of this especiall worship and seruice of God, namely, vnfeined prayer: wherein, when thou hast referred thy selfe, and reueiled vnto him in my name, either the multitude of thy sinnes, and greeuous trãsgressions: and feeling thy selfe through a liuely faith, to be vnited vnto his grace and fauour again, or when thou hast declared vnto him thy corporall or spirituall wants, as of a competent liuing, of defence in daunger, tranquillitie of minde, peace with thy neighbors, successe in thy vocation, good health of body, or of any other thing necessarie for thy relieue: and thou (according to thy request) hast bene heard and comforted: It behoueth thee, not as a thanckles person to runne on in petitiõ only, but to acknowledge the bountifull mercie of myne heauenly father, in forgiuing thy sinnes, and to yeeld him all possible thanckes for his protection, for his superabundant louing kindnes, wherein hee hath releeued thee, defended thee, and preserued thee from those euils, wherein, without his ayd and outstretched arme thou couldest not but haue perished: and those mercies of his, not only to commend for a time, but continually, for that thou standest in a continuall present neede of his fauour: without the which, euerie day, euery howre, and euery moment, bringeth with it euils enough to ouerthowe thee, yea, both body and soule: Wherefore, I say, it behoueth

The first point of praier, is confessiō of our sinnes, and to craue attonement for the same in Christ.

thee, to the discharge of thy duety in this so precious a worke, praier: first, to confesse thy sinnes, and to seeke attonement and peace with GOD myne heauenly father, through mee, in a liuely fayth. Secondly, to make thine humble praiers for corporall or spirituall necessaries: and for the gift of them, not to rest vnmindful or thankles, but yeelding vnfeyned thankes, not onely inwardly in heart: but shewing the same in the reformatiō of thy life, to the glory of his name: and to the end, that other men seeing such successe in thy seruing of God, may bee the better allured to the like: and that all men may learne to acknowledge themselues releeued, maynteined, defended and saued by mee, and by none other: without whome, no man cōmeth to mine heauenly father: and without whose mediation and intercession, (praiers) by whome, to whom, when, wherefore, and howsoeuer they be made, are not onely, not auaileable, but mere abominable. But hee that prayeth faithfully in my name, shall haue the experience and triall, that myne heauenly father regardeth the same, and that by comforting and duely releeuing them, whensoeuer they shall open their griefes and wants vnto him: who although hee vnderstand before what thou needest, and could releeue thee without asking: his will is: that thou shouldest approache vnto his throne of grace, in faithfull and zealous prayer: that when thou art

The second point, request for corporall or spirituall benefites.

The third, is thanckesgiuing.

None commeth vnto God, but though Christ.

Although God knowe what wee neede, we must pray, & why?

art releeued, and hast obteined the things thou desiredst, thou shouldest acknowledge his goodnes towards thee: and be the more assured, and rest in the more liuely and constant hope, of the continuance of his louing fauour and mercies towards thee, and for the same, to bee the more stirred vp to be thankfull. But thou saiest, thou knowest not howe to pray, or what to desire: the spirite shall then direct thee: namely, the holy ghost shall teach thee, hee shall healpe thine infirmitie: he shall make request for thee, and that with inward gronings and sighes of heart, in such wise, as the tongue can not expresse. The flesh is weake, and often keepeth downe that zealous and earnest outward shewe, which shal be a testimonie of a deuout and godly mind, but the spirit groning inwardly, lifteth vp the heart in such sort: as the verie sighes thereof are accepted with mine heauenly father, and knowne according to the desire thereof, although it bee not vttered in open words: And therefore thou must vnderstand, that it is not sufficient (to the discharging of this duetie of zealous prayer) to vtter many wordes, or to vse long and tedious circumstances in outwarde speach, vnlesse the heart (being guided and directed, by the spirit) inwardly groane, accompanying the tongue in the outward word: that so the heart and tongue being linked together, by vndoubted fayth, present thy necessities, before myne heauenly father

Rom. 8. 6.

The wordes of the mouth, without the lifting vp of the heart, is not auaileable in praier.

ther, in my name, and so make the same acceptable: for the tongue is but the instrumentall meane or witnesse of the minde, whereby to set forth the goodnes of mine heauenly father towards thee: So that vnlesse the heart which is the guide of the tongue, bee truely affected, the tongue must needes, either verie coldly, or cleane contrarie to Christian duetie, in that behalfe, or in outward shewe, glorious, as an hypocrite, or els vtter nothing at all: so that the true worship, the faithfull seruice, and the acceptable sacrifice of prayer, consisteth in the vnfeined zeale of the hearte, and not in the outward worde. For hee that searcheth the heart, vnderstandeth the verie sighes of the spirit, and graunteth thy desires: such as are measured and limited, by the word of tructh, proceeding from the same spirit, and not those that proceede of the corrupt flesh, which longeth alwayes, contrarie to the spirit: and which seeketh to tye the will of mine heauenly father, to the vaine motions thereof: namely, in prefixing and setting downe meanes, the maner and time of help, and relefe: as did the Priest, who had limited mine heauenly father a time for their deliuery, whom that godly woman Iudith, rebuked (as appeareth in the Hiſtorie) for his so tempting God. Thou must therefore waite his heauenly pleasure in pacience, not limiting or apointi g' im the meane, the way, the time or season, when or how

The heart must be the guide of the tongue.

Iudith 8.13. Iudith reproued the priest for limiting a time vnto God for the deliuerie of the people.

how to defend thee, to releeue thee, to saue thee: but to commit thee wholy vnto his wil and prouidēce, looking faithfully vpō him in patience, with continuall praiers, that he for my sake will graūt such successe vnto thy desires, as seemeth conuenient in ỹ eyes of his wisdome, commend (I say) thy waies vnto his wisdom, and trust in him, & he wil bring it to passe for thy best: looke vpō the poore children of Israel, who being inuironed with daunger rounde about: the Sea was before thē, the Mountaines on each side of them, and Pharoah with an huge host pursuing and following them: in so much, as there was nothing but meere dispayre of their deliuerie: their daunger was such, that all mans deuises were vaine: policie was to no purpose, no counsayle could auaile them: but see the wonderfull power and mercies of myne heauenly father: who beholding their imminent daunger, (at the prayers of Moses) made a way for them to escape: in which his prayers, he prefixed not the maner, the time, nor meane to be holpen: but encouraging the people to trust in God mine heauenly fathers right hande, and neither to murmure, to feare, or dispayre, but to referre themselues in faith vnto his will: who parted the red Sea in sunder, and led the people of Israell through, and deuoured their enemies with the same. Loe, thou seest that he helpeth when the helpe of a man is vayne, and when all hope of helpe

Psal. 36.

The children of Israel deliuered out of their great daunger, by the prayers of Moyses.

God can help when mans helpe is vain.

helpe (in respect of men) is past, then is his power greatest, and his helpe neerest. Let this therefore learne thee, that whether the present daunger of enemies dismay thee, pouertie oppresse thée, or any other necessitie or greefe anoy thee: dispayre not of helpe, betake thee vnto my heauenly father in my name: cõfesse thy sinnes, and shew him thy troubles: open thy necessities, and declare thy cause vnto him in most faithfull praier: not coldly, or weakely from thy lippes, but zealously and effectually from the heart, lifting vp thy minde vnto the heauens: not suffering thy thoughtes to roue abroade after other helpes, but fixed onely with the eye of a true faith vpon mine heauenly fathers alone ayde, for my sake: and assure thy selfe, that in a tyme most conuenient and most acceptable, he shall defende thee, hee shall releeue thee, and hee shall helpe thee: as thou shalt say, that the right hand of ỹ Lord hath wrought it for thee. Thou must therefore waite his leasure, and with patience abide his good time, in all humilitie, and ductiful obedience. As Dauid did, who being expulsed his Kingdome by his owne Sonne: in obedience offered his prayers vnto mine heauenly father: saying. If I shall finde fauour in thy sight, oh Lord, thou wilt establish me againe in my Kingdome. But if thou shalt say vnto me. Thou doest not please me, I am ready to obeye thee, doe with mee what thou wilt.

In our necessities, we must referre vs to God in praier

Wee must waite Gods good time in our deliuerie.

Dauids humilitie in his extremitie.

See

Swee his humilitie, which (notwithstanding the heauie burthen of the rebellion of his owne Sonne,) he shewed in great patience, which ingendred that hope, that at the last (at the will of myne heauenly father) was answered, with the thing it desired. Such humilitie and obedience had Iob: who when all his children were taken away, his cattell destroyed, and howses and all his substaunce consumed, he betooke him vnto the Lorde: saying. Oh Lord, naked came I into the worlde aud naked shall I returne to earth againe, thou hast giuen and thou hast taken away, now blessed be thy name for euermore: Who in his extreme miserie dispayred not, neither limited a time of his releefe, but referring himself vnto mine heauenly fathers wil, in perfect patience, was in the ende holpen and wonderfully releeued. Wherefore I say, thou mayst be assured of releefe in all thy necessities, if thus thou betake thee in my name vnto myne heauenly fathers will. Looke vpon the three children in the hot Duen, who chooSing rather to dye then to commit Idolatrie: cryed out faithfully: saying. Our God whom we serue, can deliuer vs: But if he will not, knowe this oh King that we will not worship thy God. Which three childrē were in the Duen and not consumed: mine heauenly father was readie to deliuer them: they did not indent and compaūd with him, that if hee would deliuer them, they

The humilitie of Iob in all his aduersitie.

Dan. 3.

would refuse the Image of Nabugodoazer, but referred themselues vnto his prouidēce, in true obedience. So, what daūger, necessitie, or trouble soeuer thou hap to fall into, thou must with Dauid and these three children, submit thy self vnto mine heauenly fathers will, without appointing the maner or time to be releeued. And with Iob to say: the name of God be praised for euermore. Cast thy care vpon mine heauenly father in my name, he shall nourish thee, he shall defende thee, releeue and succour thee, and shall not suffer thee to be in perpetuall trouble. And therefore thou must pray in hope, and that alwaies: not being wearie for that thou hast an ende of thy troubles, and releefe in thy necessities promised, when, in what maner, by what meanes, thou mayst not appoint: but whether he tarie long ere he helpe thee, or sende thee releefe presently, it is for thy best. And therefore, in all thy prayers thou must ad this: if it be his will: for that he knoweth what is most conuenient for thee, what is for thy benefite, & whereof thou art altogether ignorant. But reioyce alway: pray continually: in al things be thankfull: for this is the will of God mine heauenly father, in me his Sonne, towards all men.

Luke 18.1. There is an end of our troubles promised vnto our prayers, but when or how we must refer to God. 1. Thes. 5.

The sinfull man.

What are the thinges, for which I ought most specially to pray:

Instruct

Instruct me, that from hence I may thy sacred will obey.

Solace.

IN deede, it behoueth thee to haue consideration, what thou requirest at mine heauenly fathers handes: who although he will thee to come freely vnto him, and he will helpe thee, he doth not admit thee to come in such wise, as that thy petitions should vary from his worde: wherin he hath prescribed vnto thee, what thou shouldest aske: namely, whatsoeuer things are honest, whatsoeuer thinges are iust, whatsoeuer thinges apperteine vnto loue, whatsoeuer thinges are godly, vertuous, and tending to ỹ glorie of his holy name. In these thinges, oughtest thou to be carefull, and for such things to make thy zealous and heartie prayers in my name, and thou shalt obteyne both corporall and spirituall thinges to thine vnspeakeable comforte. But thou must put a difference, betweene the thinges thou prayest for: namely, to aske spirituall thinges, as forgiuenesse of sinnes, and to be preserued from sinne and eternall death, for the gift of the holy Ghost, & for euerlasting life, without any condition, in a true faith: for I will not the death of a sinner, but rather that he returne and liue. And therefore, thou mayst take holde of reconciliation in me, and assure thy self of eternall life. In the same faith also (as thou hast

We ought to consider that our Praiers be grounded vpon the word of God.

Phil. 4. 8.

Ioh. 16. 23. 24.

We must put a difference betweene corporal and spirituall things when we pray: and how.

Mark.11.26.27 Before wee pray, we must put of all hatred against our brother.

hast heard) thou mayst flye vnto him in my name, for all thy corporall necessities: but with this condition: namely, if it please him: And it is required of thee, that before thou enter into this so excellent and so precious a worke, thou examine thy selfe, namely, whether hatred against thy brother, malice, desire of reuenge, or any other vncharitable matter be depēding betweene any other and thy selfe: If so, then behoueth it thee, before thou approach vnto mine heauenly father, in requesting any thing, spirituall or temporall, to growe into a godly desire of vnitie, and from thine heart to forgiue whatsoeuer thou haue against any man, that myne heauenly father may forgiue thee. For knowe this, that if thou forgiue not those that haue offended thee (be it neuer so highly) mine heauenly father will not pardon thee of thine offences, which are many and great against him. But being in a charitable desire of other mens welfare, as of thine owne, thou hast free accesse though mee, vnto myne heauenly Father, to whome thou mayst come boldly for things appertaynig both to body and soule: as thou art taught by these words. Our father which art in heauen hallowed be thy name: thy kingdome come, thy will be done, in earth as it is in heauen. Giue vs this day our dayly bread: and forgiue vs our offences, as wee forgiue them that haue offended vs: And

Luke.11.12. The forme of Praier whereupon all our prayers must be grounded.

leade

lead vs not into temptation: But deliuer vs from euill. In which breefe forme of prayer, consisteth the whole summe, both of spirituall and corporall requestes. And whatsoeuer thou askest, it is comprehended within this prayer, or otherwise, it is without any warrant, and therefore not to be graunted. And therefore, by this rule: it behoueth thee to guide all thy petitions: for in this forme of prayer are conteined things eternall, things spirituall and corporal, things present, & things to come: which things onely, ought to stirre vp thy dull mind, to faithfull and heartie prayer.

The sinfull man.

Declare thou these thinges more at (good Solace) that I may: (large,
In faith be stirred vp in thee,
for what, and when to pray.

Solace.

Then vnderstande, that by this forme before recited, thou art taught, not onely that prayer is necessarie, and that it is commaunded as a principal seruice and worship of mine heauenly father: but thou art directed to whom, and for what to pray. Thou must pray therefore, yea, aboue all thinges: to whom? to mine heauenly father: for what? especially for thinges tending to eternall saluation, and then for bodily necessaries: when? continually, least thou fall into

1. Tim. 2. we must pray continually. Mat. 24.

temptatiõ. Thou must pray vnto mine heauenly father: why? because he is God eternal, omnipotent maker and creator of all things, the preseruer, the defender, the saftie and life of all, and without whose deuine prouidence nothing can continue. But by whom, or by whose, or what meanes, doth he heare thee, and graunt thy requestes? only by me: and whatsoeuer thou shalt aske of him in my name, he shall giue it thee. And therefore, whensoeuer thou praiest, thou must be faithfully perswaded, that he is fatherly affected towards thee, and is become so fauourable vnto thee, for my sake, that he both heareth thee and will graunt thy requestes. And therefore oughtest thou to call him father: who for my sake, accepteth thee as his sonne, giuing thee whatsoeuer is necessarie for thee. And for that cause oughtest thou to be subiect and obedient vnto his will in all thinges, and to pray for the setting forth, and sanctifying of his holy name: which is, to haue his word truely taught, louingly imbraced, diligently followed, & him to be worshipped according to the trueth thereof in all thinges. And therefore, when thou intendest to pray, either for good thinges to bee giuen thee, or euill things to be taken frõ thee, thou must haue a principal regarde to the magnifying of his holy name, and to the setting forth of his most worthie praises, for his mercies, and goodnesse, with ardent desire, that his holy

Ioh 16.

we must pray for the hallowing of Gods holy name.

In al ourprai-ers we must haue a care of the magnifying of his holy name.

holy name may be hallowed, and his kingdome come. That is, that his holy spirite would so direct thee in all thy doinges, thoughtes and desires, that thine heart varie not from his will, but bee so setled in the perseuerance thereof in all thinges, that true humilitie, vnfeyned loue, vndoubted hope, and constaunt faith may begin in thee, that tranquilitie and peace of cõscience, which may assure thee, through me, to bee the heire of his euerlasting kingdome, to the ouerthrowe of Sathans rule, and destruction of all his power, whereby he endeuoureth to leade all mankinde into vtter destruction. Pray therefore, that his kingdome may come: which is his holy spirite, which hee hath promised to powre out vppon those that earnestly desire it, which shall guide thee to the true seruice of mine heauenly father here in this world: vntill such time as I shall appeare in the Clowdes to chaunge thy mortal body, and place it in that kingdome, wherein thou shalt remaine in blisse vnspeakeable for euer. Thou must pray also that myne heauenly fathers will bee done in earth, as it is in heauen: that is, that not onely thy self, but all the people of the earth may doe that which in his worde is prescribed and commaunded to be done: and that there may bee such obedience, such loue, & such godly behauiour in this world, amõg men, as is required to be: that as the Angelles in heauen are obedient vnto his will and

we must pray that his kingdome may come.

Ioel. 2.

We must pray that his will may be done.

cõmaundements, whereby he is glorified there: so he might be obeyed, to the magnifying of his name here in earth. And therfore art thou commaunded, faithfully to pray vnto him, that he would vouchsafe to gouerne all men: as Princes, Pastors and Teachers, Gouernours and Magistrates, that they may performe his will here in earth, as it is done in heauen: And that all men may execute their vocations truely, to the praise of his holy name. In which three former petitions thou hast to learne, that it behoueth thee principally in thy praiers, to regarde the glorie of God mine heauenly father.

And now attend, and thou shalt perceiue, that as thou art commaunded in the former petitions, to haue respect onely vnto the honour of myne heauenly fathers name. So art thou also louingly called, to craue corporall blessings, namely, for such thinges as are necessarie and expedient for the maintenaunce of this life, by this petitiõ. Giue vs this day our daily bread, which comprehendeth in it, not onely, request for bread: but for a competent liuing and good successe in thy vocation: namely, that hee will blesse it, and make thy trauayle prosperous, in such sort, as by the fruites thereof, thou mayst be able, without vnlawfull meanes to liue, and be rather helpefull then burdensome to others. Yea, thou hast warrant in this petition, to craue all things belonging to this life, not onely sufficiencie

We are permitted to come vnto God throuh Christ for corporall blessings.

ficiencie of foode and apparell: but also healthy of body, and other temporall benefites. The Prophet declareth in the Psalmes, that hungrie and thirstie soules, wandring in the wildernes, called vnto myne heauenly father, and were releeued, and sent away replenished. Yea, those that lye in prison: and in the shadowe of death, fast bound in miserie and iron, without all hope of healpe, calling vpon him, in hearty and faithfull prayer, are heard, their prayers graunted, and they deliuered. Such also as are afflicted, and pining away with sicknesse and heauinesse of heart, humbling themselues vnto him in prayer: are cured of their diseases. When thou art (therfore) in such or any other afflictiõ, be it sickneſſe, imprisonment, pouertie, daunger of enemies, or any other trouble whatsoeuer: referre thee to the cõsideration of this petition, and there shalt thou finde, that thou hast sufficient warrant to flye vnto mine heauenly father in my name in heartie prayer, for deliuerance from thy distresse: who is nere vnto all them that cal vpon him, yea, to all that cal vpon him, in trueth, he will fulfill the desire of them that feare him, he will heare their prayers and saue them. In this petition (therefore) it behoueth thee, and all, aswell the rich as the poore, to consider, that it is not great aboundaunce of riches, and store of all worldly thinges, nor the labour, industrie, and earnest diligence of their

Psal. 107. 6. Through praiers the hungrie are fedde.

Prisoners deliuered.

The sicke are healed.

In what danger soeuer we be in, wee haue warrant hereto, come in faith to God, and to be releeued.

Psal. 145 18. 19. Aswell the rich as the poore ought to pray for dayly bread. Neither labor nor store can helpe without Gods blessings.

vocations, but the onely blessing of mine heauenly father: whereby their store is preserued, and the labour of their handes so prospered, as it serueth for the preseruation of their mortall liues. And therefore all men ought so to referre themselues, vnto mine heauenly fathers will (bee they poore or rich) in zealous and heartie prayer, as that, in the good successe both of their store and calling, they may referre the glorie vnto him, the author of all their welfare: and whose blessing it is that maketh rich, and releeueth the poore.

Pro. 10. 22.

We must pray for forgiuenesse of sins vpon condition.

Thou hast heard before, that it behoueth thee in all thy prayers, first to craue forgiuenesse of thy sinnes, and reconciliation with God myne heauenly father through mee. And in this former most excellent forme of prayer, which must be thy direction to all thy praiers, thou art warranted, to aske for remission of thy sinnes: But vpon this condition: namely, that thou forgiue freely and from thine heart, all those that haue offended thee: Wherein thou hast then to consider, that if thou come vnto mine heauenly father, endewed (as before thou hast been taught) with especiall loue of him, and vnfeyned loue towardes all men, come freely and boldly vnto him in the name of mee, thy continuall Mediatour, and craue in a true faith, that for my sake hee will forgiue thy sinnes, and receiue thee againe into his fauour: assuring thy selfe, that

hauing

hauing mee the high Bishop praying for thee, through whom, thou being iustified by faith, art at peace and at one with God mine heauenly father. Thinke therefore diligently vpon the forgiuenesse of thy sinnes, in me: and whensoeuer thine owne vnworthinesse, through feare, so cloyeth thy poore conscience, that thou thinke nothing but condemnation due vnto thee. Cast the eyes of thine heart, through a liuely faith, vppon my merites, (standing at no time vppon thine owne descruinges) craue reconciliation and remission for my sake: assuring thy selfe to bee heard, and receiued into mine heauenly fathers fauour againe. And beware thou stande not righteous in thine owne conceit: for if thou say thou haue no sinne, thou deceiuest thy selfe, and there is no trueth in thee: but if thou confesse and acknowledge thy sinnes, I am faithfull and righteous, remayning an Aduocate for thee vnto mine heauenly father, to obteine thee forgiuenesse, and to cleanse thee from all thine iniquitie. Now, whensoeuer thou approachest vnto mine heauenly father, in my name, for remission of sinnes, call to minde that to the promise of forgiuenesse, is annexed this condition, that thou forgiue al others that haue trespassed against thee: wherein it behoueth thee to be circumspect and carefull, to weede out all malice, all hatred, dissention and hypocrisie out of thine heart: together with al other impediments that

Rom. 5.

We may not accompt our selues righteous in our owne conceites. 1. Io. 1.

We must haue regard to this condition.

may let thy free comming vnto mine heauenly father: namely, all sinne and iniquitie, truely repenting thee thereof, that thy conscience being made cleane, condemne thee not, but that thou mayst come boldly and freely vnto the Throane of grace, and in my name receiue whatsoeuer thou shalt aske.

And for that, that Sathan, the Prince of this world is so vigilant and diligent to drawe men into many noysome attempts, whereby they may decline from myne heauenly Father, and followe him: whereby vice may bee imbraced, and vertue forsaken: iniquitie set vp, and iustice and equitie suppressed: euill regarded, & goodnes defaced. It behooueth thee, in all thy prayers, to make mention of thy frailtie, with humble request vnto myne heauenly Father, in my name: that he will strengthen thee, against all assaultes of wicked Sathan: who seeketh by al meanes to ouerthrowe thee, whereof thou hast had sufficient experience of late: and in whose conflictes thou hast bene vtterly ouercome, had not I assisted thee: not only in the couetous desires, and inordinate cares of this world, wherwith he infecteth many, but in his most dangerous assault, wherein he sought to drowne thee in vtter dispayre: his pollicies are verie deceitfull, his hatred to wards godlines so great: and his assaults so sharpe: as it behoueth thee to haue thy weapons prepared for defence, that he

We must craue strēgth of God to withstande temptations.

The chiefest weapon to withstand Sathan, is a true fayth.

he batter not the walles of thy Soule, with the shot of sinne, and temptations to sinne: but that thou maist be able to withstand him, & to keepe him from entring into thy soule: and that is by no other meane, then by a true and an vndoubted faith in mee, who haue already vanquished him, whereby thou shalt also resist him: but for asmuch as thine owne strength is mere weakenesse, thy force very frailtie: apt rather to yeeld, then able to withstande him: thou art willed to come for strength against his temptation, vnto mine heauenly father, by faithfull prayer, in my name: that those temptations wherewith he endeoureth to draw thee into destruction: namely, the thinges that may offende mine heauenly father: as contempt of his worde, Idolatrie, Couetousnesse, Drunkennesse, Malice, Enuie, Theft, dispaire in trouble, and to vse sinister and vnlawfull meanes in pouertie, or any kinde of vice ouercome thee not: but to bee preserued frō all thinges that are vngodly & daungerous to thy soule: for which (also) thou art willed to pray: namely, for deliueraunce from euill, in which word is comprehended, whatsoeuer may bee displeasaunt and offensiue vnto myne heauenly father: from the tyrannie of Sathan, and from all miseries, both bodily and ghostly: not onely priuate, appertayning only vnto thy self, but for the whole Church: that she being deliuered from all calamities, thou mayst be partaker of

We may not pray only for our selues, bur for the whole Church.

of the blessinges powred vpon the same in this life: namely, the true knowledge of my Gospell and fruition thereof: and after this life inherite the Kingdome, prepared for the elect of mine heauenly father from the beginning.

Nowe hast thou heard, what things thou must pray for: namely, things eternall, which are tending to the honouring of mine heauenly fathers name, who hath bene before all woꝛlds, for spirituall things: which are those things, that tend to the saluation of thy soule: and for corporall things, which tend to the maintenãce of this present life. The consideration of which things ought to stirre thee vp to continuall and faithfull praier: wherein (as before is saide) it behoooueth thee to waigh vnto whome thou praiest, and by whose meanes thy prayers are acceptable, and thy petitions graunted. Thou praiest vnto God myne heauenly father: who made and created thee, and all the woꝛlde, thou hast accesse vnto him, through mee his Sonne: for whose sake, & by whose mediation, thy praiers are heard: those prayers, that are made by the spirit and vnderstanding, not vnaduisedly, or at aduenture, but in faith and trueth. And to the end, that thou maist bee assured, that it is mine heauenly father, onely, that both heareth thee and wil helpe thee, thou must reteine in thy continuall remembrance, how and in what maner he hath declared himself to be the only and true

What ought to stirre vs vp to prayer.

1. Cor. 14.

true God, and that not only in making thee, and all creatures els, whom by his mightie power hee likewise preserueth, but especially in sending mee his onely Sonne into the worlde, to take humaine nature vpon me, to be familiarlie conuersaunt with man on earth, to shewe myne heauenly fathers will, the Gospell of eternall trueth: his liuely and very perfect Image vnto men: to the ende that they should pray only vnto him, who hath reuelled himself by me, as appeareth by many and euident testimonies: whereby thou maist and oughtest daily and diligently to exercise thy faith, and therein, without wauering to addresse thy self vnto the Throane of his grace in my name, of whom he gaue testimonie to bee his onely Sonne, and for whose sake, hee hath promised to giue thee all thinges, both corporall and spiritual, which thou shalt faithfully pray for in my name, and bee assured to receiue the fruite of thy faithfull praier. But now, thou must beware, least (as before is sayd) thou bee founde vnthanckfull after the receiuing of the blessinges of my heauenly father, of what kinde soeuer they bee: For, thanksgiuing is an acceptable worship vnto him: for that thereby he is acknowledged the giuer and disposer of those thinges that tend to thy benefite, and he that giueth him praise, glorifieth him. And this belongeth vnto the righteous and godly ones onely: as the Prophet witnesseth, saying: The voyce

2. Cor. 4. 4. Col. 1. 15.

God hath reuelled himselfe vnto vs in Christ.

We must auoyde vnthanckfulnes.

of

Psal.118.15. The Godly, onely prayse God.

of ioye and deliueraunce shall bee in the tabernacles of the righteous: saying: the right hande of the Lorde hath done valiauntly. Thus must thou at all tims, for all thinges, and aboue al things, giue thankes, not only, for the comforte of the present benefite which thou receiuest at the handes of mine heauenly father, but also, for that thou hast receiued an assured token of his fauour: wherein, thou mayst peaceablie passe the whole course of thy life in ful assurance, that for my sake thou art at peace with him. For, if thou omit and neglect this due worship of thanksgiuing, when thou hast receiued any singuler benefite, or deliuerie frō any kind of daunger, or riddaunce from any calamitie, thou deemest mine heauenly father to bee the author thereof, and attribute the meane of thy releefe to fortune: wherby thou dishonorest him, and quenchest that faith whereby thou oughtest to bee perswaded, that what good soeuer light vpon thee, he sendeth the same as a certeine token and pledge of his especiall fauour and loue towards thee.

He that is not thanckefull for the benefites of God, denieth him to be the author of them.

The sinfull man.

Loe then I see that praier is,
through thee, the meane to haue:
what so I want, if that in faith,
and trueth, the same I craue.

An

And that vnfained thankes, I muſt
giue, for his paſſing loue:
Wherein he doth vouchſafe releeſe,
from heauens high aboue.

Solace.

IT is euen ſo, looke therefore vnto the performance thereof, accordingly, together with the reſidue of thoſe dueties, which thou art bounde vnto, towards mine heauenly father: as alſo towards thy neighbours. And beware leaſt thou looke backe, and returne to thy former wickednes, to thine olde vomit. Thou art nowe cured, ſinne no more, leaſt a worſe thing happen vnto thee: I haue broken the bandes of Sathan, wherein thou waſt faſt tyed, thou art nowe at libertie: Bee watchfull therefore, and truſt in myne heauenly father, pray continually, and offer the ſacrifice of prayſe and thanckeſgiuing: ceaſe not to doe good: but refuſe to doe euill. Walke all the daies of thy life in this narrowe way that tendeth to eternall life: and ſhunne the broad way that leadeth vnto death: wherein thou haſt walkeſt in time paſt, but nowe being reclaymed, auoyde it: that this life once ended, thou maiſt without feare, in a cleare conſcience appeare & enter into that bleſſed eſtate, wherin ỹ ſhalt find nothing but ſuch ſurpaſſing eternal ioy: and ſo ſweete ſolace, as neither tongue can declare, the eare hath not heard, the eye ſeene, neither

When we be once reclaimed, we muſt beware of turning to our olde iniquitie.

we muſt walk the narrowe way that leadeth vnto life.

The reward of the righteous.

neither can the hearte of man conceiue the sweetenesse thereof: wherein thou shalt liue for euer, and receiue such a beautiful Diademe and Crowne of glorie, at the hands of mine heauenly father, as passeth all vnderstanding. Wherefore, perseuere in the trueth here, imbrace it vnto the end, without fainting: take holde of the promises in faith, reioyce in mee. Let the foolish and momentarie pleasures of this worlde goe: esteeme them not, they are the baytes of Sathan, to allure thee to the broad way: but be warie, auoyde his entisements, wherewith he endeuoureth to drawe men into destruction, and such as obey him, shall haue no part of the promised, blessed inheritance: but haue their portion in hell fire, to whome I will say, Depart from mee ye workers of iniquitie, into euerlasting torments, where shall bee weeping and gnashing of teeth. Looke therefore vnto thy selfe while thou hast an acceptable time: be sober and watchfull vnto the ende. Mine heauenly Father blesse thee, and the holy Ghost guide thee to all goodnes for euermore, Amen.

The pleasures of this word, the baytes of Sathan.

The end of the wicked.

The sinfull man.

ALL thanks & praise oh Lord I doe
in humble wise commende:
To thee who doest such solace sweet
vnto poore sinners sende.

Where-

Wherewith thou hast reuiued so,
my sinfull soule from woe:
That tongue cãnot thy praises due,
for want of wisedome showe.
But yet as farre as heart and tõgue
can giue, I yeeld to thee:
Accept it Lord, though passing than-
thou doe deserue I see. (kes
For when I was in sinfull plight,
in Sathans bands oppresst:
Thy tender Sonne came downe to
to shewe the way to rest. (mee
My soule did harbor all that was
vnto my soule annoye:
But he hath fraught ẏ same againe,
with all surpassing ioye.
My darkнes he hath turnd to light,
wherein I see the way
That leades to life, & how to shunne
what led me long astray.
The pleasant shewes and fawning
of worldly wealth, I see, (cheere
The fond delightes & peeuish toyes,
did worke but ill for mee.
Therewith I was puft vp aloft,
with plumes of pride so hye:

That

That nothing did remaine for me,
but iuſt deſert to dye.
For, ſinne a thouſand folde, I did
within myne heart retaine:
A burning zeale there was in me,
to heape vp fooliſh gaine.
My heart was led w deepe delight,
myne eyes did gaze awrye:
My truethles tongue within myne
for greedie gaine did lye. (head,
No pittie or compaſſion was,
within my careles breaſt:
A thouſand cares of worldly wealth
my wicked heart poſſeſt.
I thought not on an others woe,
I paſſe not for his paine:
I ſpared not to pinch the poore,
to reape my ſelfe the gaine.
And thus I liued long ſecure,
in ſinfull ſoyle a ſleepe:
Till Solace came and did awake
me, out of ſlumber deepe.
And ſet before my blinded eyes,
the reckles race I runne:
Which now I ſee I muſt forſake,
or reſt (for aye) vndone.

Where-

Wherfore all praise in heart I yeeld,
oh Lord of Lords to thee:
Unto thy Sonne, and holy Ghost,
for thus receiuing mee.

Psal. 119.

Oh how sweete are thy wordes vnto my throate, yea, sweeter then honie vnto my mouth.

1. Cor. 15.

Death where is thy sting? hel where is thy victorie? the sting of death is sinne, and the strength of sinne is the law. But thankes be vnto God, who hath giuen vs victorie, thorowe our Lord Iesus Christ.

A farewell to the Booke.

I *If thou (oh sillie Booke) doe chaunce*
to light into the hand
O *Of any, such as takes delight,*
ech others worke to scand:
H *Heare with good will what they will say:*
take not in greefe, disdaine.
N *No Booke so good, but gets reproofe,*
and trifeling toyes the gaine.
N *No praise exspect, way not dispraise:*
ech man will verdict giue
O *Of thee and me, but haue regarde*
how he or they doe liue.
R *Rash iudgement doth vnstayed mindes,*
in ech degree bewray:
D *Disdaine thou not the deadly doomes,*
therefore of such as they.
E *Euen so, farewell, in ragged shewe,*
thou must depart from mee:
N *Not pulisht as some pleasaunt Bookes,*
that profite lesse then thee.

Si Deus nobiscum quis contra nos.

FINIS.